THE CHINESE RECORDER

Published Monthly by the Editorial Board
Headquarters, Missions Building, Shanghai, China

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VOL. LXIV SEPTEMBER, 1933 NO. 9

EDITORIAL

"Christianity and Chinese Students."

"Evangelism (in China) must take on a new meaning." That statement occurs at the end of an article under the above caption written by Mr. Y. T. Wu, which appeared in *World's Youth* July, 1933. It summarizes Mr. Wu's conviction as to how Chinese students are to be won and held for service under the Christian banner. We present herewith the high points in this interesting article. It concerns intimately the urgent question of the relation of the Church to Chinese youth. The student mind, it appears, is desperate! The baffling questionings which create this desperation are no longer, as they once were, "an intellectual pastime, but a matter of life and death." Like the fate of China, the future of the relation of the Church to youth hangs in the balance. Seen against this swirling "background of life and thought....Christianity must find anew for itself and its proponents a *raison d'etre* for its existence in a nation which has never felt a very great need for religion."

Hundreds of questions from students, Christian and non-Christian, added to a wide acquaintance with them have enabled Mr. Wu to write this article. The questions head up in the issues

of the intellectual basis of religion and its practical value. The first is due chiefly to the introduction of western science into China a move in which, it should be noted, mission institutions have participated. This confronts the students with the problem of the relation of religion to science, a relation in regard to which, we infer, prevalent teaching by Christians in China does not take most of the students as far as much teaching thereon does in the West. But this issue does not, we gather from this article, jab the mind of the students as deeply as that of the practical value of religion. Just "what can Christianity mean to me and my country at this time of great national upheaval?" That is, undoubtedly, the great student question of today!

In the mind of many students, the feeling that Christianity "has largely identified itself with the vested interests of the present social order" is still an influence. "To what appreciable extent," others ask, "have the four hundred thousand Christians in China affected the destiny of the nation?" To that question a much more comprehensive reply could be given, we think, than is usually attempted. The students distinguish between Christianity and the religion of Jesus but query as to whether the religion of Jesus is practicable. "Christianity means well," they often say, "but it is impracticable and has no social program." Again we feel, by way of passing comment, that there are the makings of such a social program with which the students are not sufficiently acquainted in the large. This program, however, does not furnish any key to the challenge of communism to students ("simply amazing," says Mr. Wu.) as to whether it is possible to effect any real national change without changing the whole social structure. At the moment, we must admit, that Christianity gives no clear guide at this point. Christians differ, indeed, as to whether this is their task. This uncertainty as to their corporate attitude should not blind them, however, to the tremendous significance of the issue as raised. It looks as though to win Chinese students to its service Christianity will have to become more definite at this point.

Mr. Wu points out that Christian students are not so much mired in bewilderment as students in general, whom the paragraphs above mainly concern. Many of them see in Jesus "a social revolutionary whose radicalism would go far beyond that of any school of socialism." Mr. Wu states, "everywhere among young men we find despondency, pessimism and inactivity... Christian students, however, give a better promise." They "show to a far less extent a tendency to pity themselves and to do nothing." A small group is exploring the possibilities of pacifism. "Wherever students are active in such undertakings as the raising of funds for wounded (soldiers), publicity for China's cause, promotion of home products, strengthening of student morale, it is found that the Christian students are among the staunch supporters." "Let us do something and not just talk and sigh," is a very prevalent attitude among them.

"This attitude among the Christian students," says Mr. Wu in a paragraph meriting quotation *in extenso*, "needs a word of explanation. It grows out of a discipline and a view of life. The existence of God may be questioned but the worship of God continues. The artistic and symbolic services which have now become an indispensable part of student gatherings are a means of release and regeneration which bring poise and strength. Then again, the more tangible person of Jesus becomes a saving element in the hour of darkness. The beauty of his character compels attention; the authority of his teachings inspires faith. The storm of doubts may be tossing the searching soul, and yet the facts of Jesus' life carry with them a sense of assurance and peace. The whole thing is not less a hazardous adventure, but not without a trusted leader."

Other students, too, are querying the possibilities of religion. "Just now revivalism is winning hundreds of students who have evidently been looking for an 'escape' from the grim realities of life." But when thus won, they fail to find a sufficiently comprehensive Christian program into which to gear their new aspirations. No wonder Mr. Wu concludes by saying, "We must find some means of presenting a 'full' Gospel which would involve action as much as conversion in the solving of life problems."

This brief review of an interesting article we add to the articles written by Chinese Christians as given in this issue. We have interspersed some comments of our own with the hope that our readers will likewise comment thereon.

GAPS IN CHRISTIAN LITERATURE

Much Christian literature is being produced. Recent studies and investigations, however, have revealed large gaps in this area of Christian effort. Of theological literature, we are told in this issue, there is an "appalling lack." Of literature that deals with theological questions to a considerable extent, there is plenty. But the literature meant is that usable in training men for the Christian ministry. When to the fact of this lack is added the decrease in the number of educated men training for this service and the equally discouraging fact that a large proportion of those who graduate from such courses fail to enter the regular ministry at all, we realise that the possibility of building the historical foundations of Christianity into the Church in China is not promising at present. To this must be added the lack of literature interpreting the relation of Christian ethics to life in China. This also is discussed in this issue. That so little of the literature of Christian ethics should be extant in China strikes one with a measure of wonder when he considers China's long heritage of interest in such problems and the fact that most of her outstanding literature was created by that interest. It is evident that it is one thing to proclaim Christian principles in China and another to secure literature showing how those principles should work in the Chinese milieu. Christian ethics have not yet touched the main-spring of the Chinese mind. Judging, too, by Mr. Wu's article, referred to in the

previous editorial, there is a lack of literature for educated youth that might keep them informed of present-day possibilities in Christian service. These gaps are of sufficient width and depth to prevent the Christian Movement getting across them. They are not merely surface ruts. They are deep fissures. To fill or bridge them is an urgent necessity.

To the needs of literature for educated youth attention was given this summer in a Chinese Writers' Conference held on Kuling for a month. It was held under the auspices of the "Literature Promotion Fund in China."[1] We should like to see, as one fruit of this Conference, a short book produced, setting forth the many-sided activities of Christians in China to enlighten students as to the makings of a Christian social program now in existence. For Christianity in China, viewed in the large, is trying to work at *all* the problems of life therein. As to the literature on Christian ethics for China there is one aspect of the situation bearing thereon which is overlooked. This literature is, it is true, woefully lacking. But it is equally true that creative thinking is being done along the very line of applying ethics to life. Christian students are interested in this approach. All the emerging Christian efforts to rebuild rural life, communities, improve agricultural conditions, eliminate illiteracy, improve the home and make religious education work in social situations—what are these but strivings to find out how Christian ethics work in meeting actual life-necessities? Here is being built up, then, the groundwork for that application of Christian ethics in China which will in the future issue, we hope, in the ethical literature so obviously lacking. In other words, much practical ethical thinking is going on though this is not yet expressing itself in literary form. As to theological literature the situation is less promising. For, from many sources we learn that Chinese Christian interest in creedal, theological and ecclesiastical questions, never yet profound, is waning rather than waxing. That makes the gap in theological literature more difficult to dispose of than the other two.

It is not surprising, therefore, to learn that little, if any, creative Chinese thinking is being done along theological lines. While, in preparation for the creation of ethical literature, experimental effort is growing, there is not, so far as we know, any similar experimental thinking going on in either theological, creedal or ecclesiastical fields. Recent questionings, indeed, show that when it comes to original Christian literature by Chinese it is difficult to tell how much of what is produced is by Chinese originally and even more difficult, if not impossible, to indicate whether or not there are any definite trends in Chinese literary thinking. Creative thinking in literature is not prominent so far as Chinese writers are concerned. Since Christianity can never play its full part in China until its message is phrased in literature written by and widely acceptable to the Chinese, this gap in literary creative thinking has a tremendous significance.

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1. See *Chinese Recorder*, April 1933, page 263.

WHAT IS HAPPENING TO SECTARIANISM?

Sectarianism is part of the baggage Protestantism brought to China. When brought in no one paid much attention to it. In recent decades, however, it has been the target of critical fulminations. Both Chinese Christians and missionaries still often shoot at it. The majority of them doubt its usefulness and many of them deem it an hindrance to the progress of the Faith. Attempts to substitute some form of Christian unity therefor have come mainly out of missionary minds. So far as we know, even when most earnestly criticising it Chinese Christians have never presented an alternative for it. It does not appear to have been an outstanding emphasis in Christian propaganda. When Protestants first came to China they carried on their accustomed ecclesiastical activities without thinking overmuch about it. And even since they have thought about it, sometimes vehemently, this has not as yet resulted in any effective scheme to get rid of it so far as the Church as a whole is concerned.

One would expect, in view of the many fierce bombardments directed against it, to find sectarianism about ready for the archives of church history. Quite the opposite is the case. That fact must be admitted. So far as ecclesiastical forms and unification are concerned sectarianism is still the mode in most Protestant groupings in China. There are, it is true, union churches, conferences, experiments in worship and institutions where the ecclesiastical forms show only a vague resemblance to the situation out of which they have come. Yet we still see national Christian gatherings where sectarian influences prevent the celebration of a common communion service. Sectarianism is not defunct in China though one occasionally hears what sounds like a funeral oration over it. It looks like an unwanted habit from the past which Christians wish to discard but which wish has not yet acquired sufficient momentum to realize itself. We wish we could do without it but let it go on nevertheless!

Are there, then, any under-surface and perhaps dissociated influences that tend to undermine it? Is there enough explosive in the fulminations and wishes to blow it up finally? Is the trend in Protestant thinking and attitude, in short, towards or away from sectarianism in China? A brief outline of such undermining influences as are merging into a trend are herewith given.

The problem of Christian Unity was from 1907 on usually on the agenda of national Christian conferences. As a result there were developments in denominational consolidation and ecclesiastical unity, the latter as exemplified in the Church of Christ in China. But for about two decades now this subject has been dropped from the agenda of national gatherings. At the present it is not a subject of discussion on a nation-wide scale. Outside the activities of the Church of Christ in China the denominational groups do not get

together to discuss it. There has thus been a decided slackening of attention to the problem in general. In consequence sectarianism as such receives little attention in those national gatherings where the eventual discovery of a solution thereto alone seems possible.

It is equally true that at present the creedal and theological aspects of Protestantism are not the subject of discussion between its different groupings. The divergencies remain. General controversial bombardments are, as we have pointed out previously, conspicuous by their fitfulness. Here, then, is a large field of thought and feeling to which little attention is being given in the way of discovering agreement on what might be commonly-held essentials. Thus again the issue of sectarianism is also left on one side. Does this mean that it is now of such minor importance that no one cares to discuss it at length?

In South India the movement for Christian Unity has gone so far and involves church orders so divergent that the problem of church order as such is a very live issue among Indian Christians. In China we have no such issue! The various church orders are going on. But church order, if discussed, is a topic for home circles only. Thus no attempt is being made to discover what disposal might be made of this, one of the most difficult fastnesses of sectarianism.

Christians in China are not, therefore, making any effort to solve the problem of sectarianism. Oratorical fulminations are the limit of their effort. Of organized effort to find a substitute therefor there are no signs. That interest therein will be revived seems doubtful also. So far as China is concerned sectarianism is a moribund issue.

That sectarianism thus finds itself subject only to impotent wishings is due to three specific undermining influences. First, interest in the whole question is anemic. There is no dynamic interest either for or against it. Even criticism thereof has lessened. The Christian mind is willing to let it go by default. They live with it but seem indifferent to its fate. Certainly this does not promise that it will become a permanent basis of the Church in China. It is a Protestant habit likely to die through neglect. Second, either in connection with its continuance or elimination no creative thinking is in evidence. An aspect of Protestantism that stirs no creative thinking does not seem to have much of a future before it. Third, the modern trend in Protestantism in China is towards cooperative service rather than towards theological, creedal or ecclesiastical unification. Cooperative service brings Christians together apart from their sectarian relationships. National Christian gatherings of recent years have much to say about this unified service. This decidedly works against the long continuance of sectarianism. While, therefore, sectarianism in China is going on it is destined to go out. When it will go out, however, cannot be foretold.

As Chinese Christians Think*
Christians and China's National Crisis.

P. C. HSU

Translated from *Truth and Life*, January, 1933.

CHINA'S national crisis is becoming more acute. Shanhaikuan, Kiumen and Jehol fell one after another, and Peiping and Tientsin may yet fall. Patriotic comrades seeing that their country is in great danger, that Japanese militarists are atrocious, here and there yelled and cried for help in doing anti-Japanese work. It is evident men's hearts are not dead and that there is still hope in China's future.

Here arises an important problem and that is, what can we, who believe in Jesus Christ, at such times do with regards to the national crisis? What kind of attitude should we adopt? What sort of responsibilities have we and what should we do?

It is not easy to answer these questions. In modern Chinese life national consciousness has attained absolute authority. Under any circumstances, no one is allowed to be sceptical about it or to criticize it. In this Sino-Japanese dispute, it is not hard to see who is right and who is wrong, according to the common notion. Since the Japanese have become more aggressive and there is no way to satisfy their desire of exploitation; and, furthermore, since the various international organizations and treaties are feeble and it is not easy to enforce them: therefore, for the sake of world peace, for the sake of our country, we can only adopt the way of self-protection and positive resistance. This is what has been advocated by those who are in the anti-Japanese movement and it is also approved in general by the Christians. Then, too, the understanding of Christian doctrines by Christians are quite diversified. For example, can Christians join the war? As to this problem, the point of view of the Christians is not the same as it was formerly. To-day the Christian organizations which advocate non-violence are the Quakers and a few minor organizations only.

The theories of those Christians who advocate war and those who advocate non-violence generally contain the following few points. Those who advocate war say that while Christians ought to advocate peace they also ought to suppress atrocities. Thus force is the way to arrive at peace. That was why Jesus drove away the greedy merchants from the temple and seriously rebuked the Pharisees. Furthermore, war is given two meanings, invasion and self-protection. A war of invasion would not be allowed by Jesus; but a war of

*The Editor has had translated a number of articles by Chinese writers which had been printed in Chinese magazines. This and the next article are the first in a short series.

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

self-protection would not be opposed by him. Among the twelve apostles there was Simon Peter, called the Zealot. The Christians who advocate non-violence say that Christianity emphasizes spiritual inspiration. All their doctrines can be used in world reconciliation. Force is atrocity. To use force to coerce atrocity is simply to change force into atrocity. If this is contrary to the Christian principle of reconciliation, then how can Christianity seek for world brotherhood? Therefore, even a war of self-defense would not be allowed by Jesus.

In the time of Jesus Judea had been annexed by Rome. At that time, those who advocated submission and surrender were the Herodian Party and the Sadducees. Those who dared not have any principles were the Pharisees. But Jesus saw far beyond and above them all. If we read carefully the story of the three temptations and the sermon on the mount, we see that what Jesus advocated were God's love and spiritual inspiration. Then was Jesus not patriotic? Then why did he love his people as his own sons and why should he weep towards Jerusalem? Was Jesus patriotic? They why did he not make plain his attitude towards the rule of the Romans and the demand of the people to regain their country? When we look into the reasons for this, do we not see that Jesus advocated the reconciliation principle and spiritual inspiration above nationalism and violence?

As to the above, ten years ago I advocated the latter but in the last ten years I have advocated the former. Why do I now advocate these two principles? In another article on "The Christian Message to Modern China," I said:

> "Why must Christians not take the way of war? Because the way of war is fundamentally opposed to the reconciliation principle of Christianity. The aim of war is to subjugate by force, but Christianity advocates inspiration. The implements of war aim at destruction, but Christianity advocates salvation. War propaganda always turns truth and wrong up-side down; but Christianity advocates absolute truth. War makes the hatred and revenge psychology more deep-rooted; but Christianity emphasizes friendship and love and tries to eliminate the fundamental causes of war. Since the aims, the methods and the results are so different, naturally there is no way of conciliation. . . . To seek a way based upon Christian teachings which might take the place of war and fundamentally solve international disputes—this is the task of the Chinese Christians of the present day.

In this article I wish to show how to avoid war and yet be able fundamentally to solve international disputes.

Different men have different points of view on any issue. According to my personal opinion, the great needs among the nations of the present day are two: publication of the true facts; and, the promotion of international cooperation.

Why ought the true facts to be broadcast? The reason why the militarists are able to be so ferocious and politicians can sell their intrigues so easily is simply because they can use public opinion

which is often, in fact, blinded by them. How is public opinion used and blinded by militarists and politicians? By reason of the fact that the militarists and politicians take public and newspaper organizations into their own hands. This is true of all countries; especially is it true of Japan. When in August, 1932, the writer came back from the U.S.A., he went up see some old friends in the Y.M.C.A. in Yokohama. According to what was told him, since the September 18th, and January 28th incidents, nearly a year's time had elapsed, yet the Japanese populace at first did not know of the inhuman atrocity their government had committed. Only recently have they come to know something from the writings of the left magazines, such as "Reconstruction" and others. This shows how strict is the Japanese newspaper censorship. The strangest thing is that there is no organization among the nations that releases the true facts, thus permitting the Japanese militarists to use their hands to cover up the ears and eyes of the world. Such publication of facts as I have in mind is one of the present urgent tasks. If the facts are exposed, the dispute naturally calms down. But even Japanese militarists, although they are powerful, could not for evermore cover the ears and eyes of their own nationals?

Why do I say that international cooperation needs to be cultivated? Are there not open-minded people among the agricultural, student and commercial classes in all countries? It is a pity that during ordinary times international conciliation and cooperation are not promoted and then suddenly when the diplomatic crisis comes, even open-minded people can hardly keep cool and so follow the mass psychology. The failure of the Second International in the time of the world war is a good example to us. The urgent task of to-day is to rise up immediately and get in touch with these open-minded people, both Christians and non-Christians, by international correspondence, fraternal delegations, round table conferences and all the methods which promote true contacts between the people so that they may have true understanding of each other.

If unfortunately war again breaks out, delegates from both countries can be sent to the scene to make proper investigation, publish the facts and at the same time propose solutions for adoption by the countries concerned. This is in accord with the principle of reconciliation and the idea of solving fundamentally international disputes. This is the heavy responsibility of Christians towards the national crisis.

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Christian Ethics in China

T. T. LEW

Translated from *Truth and Life*, May-June, 1933.

IN the past two decades, much Christian literature in China has been produced but it contains practically no contribution to the problem of Christian ethics. For this situation there are three reasons:

First, Chinese churches have stressed too much the religious conception of the next life. The majority of the missionaries, and Christian social workers in China, are fundamentalists or neo-fundamentalists. The majority of these fundamentalists stress the religious view of the next life. For them living in this life is temporary and transitional: this world, also, belongs to the devil and is soon to be destroyed. Of human beings only a part is selected by God. They alone can be saved! Missionary work is carried on only to insure that these pre-selected people of God have opportunity to listen to the gospel in order to fulfil God's will. Jesus Christ will soon come on the clouds to judge the people. Satan will be subjugated and the world destroyed by fire. God will build a new heaven and a new earth. Those who are saved will enjoy glory and power with God; unbelievers will be cast into hell to suffer endless bitterness in sulphur and fire. Man is completely sinful and hopeless. Only those who believe in Jesus' death and rely on His power, will be saved. Present society and the world are also hopeless. The only hope is Jesus' second coming to destroy this present world and to build up a new one in its stead. . . . . .

This religious conception of the present world is pessimistic; the center of hope is the next life and the extinction of this world. This religious conception stresses the next life, despises present living. Hence all sorts of strivings are only preparations for the next life and all reformations are only procedures to heal immediate needs.

Naturally, under these conditions, there is no time nor is it worthwhile to discuss the problems of mundane life in their relation to Christianity and ethics. It is no use to spend energy in discussing the ethics of present-day living. Even if we wish to study we do not know where to begin, because fundamentally men are attempting to get rid of sin and that is hopeless. Church propaganda, therefore, centers on the "church" and not on "man". Since man is in a hopeless condition and his only hope is in God, theology, therefore, is more important than the ethics of living. So the subject of sermons, the problems discussed in theological seminaries and by writers all stress one-sidedly, the Virgin Birth, Jesus as God and man, resurrection, miracles, the Last Day, etc. —all theological problems. As to the problems of man versus man, human living, man and society, national politics and economics—these are not dealt with.

In the first year of the Republic, the President ordered all civil and military officials to go to the churches to pray for the country. In my native place officials and gentry came to the church in one body. This created a fine opportunity to preach to officials and gentry so as to make them understand the relation and contribution of Christianity to the country, society and livelihood. Unexpectedly, however, the preacher of the day spoke more than an hour on the miracle of Jonah's being alive after three days in the fish's stomach! Not half a word was said as to the relation of the message of Jesus Christ to livelihood, society, country, the world, politics and civilization. When do, in fact, preachers and missionaries ever think of them!

Second, there are no proper writings on ethics in the Chinese churches because of the idolatrous conception of the Bible held therein. "The Bible is the absolute standard of Christian faith and character". This statement is approved by all the disciples of Christianity. The majority of the Chinese churches, under the direction of fundamentalist missionaries, do not respect the Bible, believe in the Bible nor study it except to worship the Bible as an idol. They take it for granted that to pay respect to the Bible, they must not read the Bible as a book, nor let the Bible receive the same kind of treatment as other books! Neither must they employ scientific methods to study the Bible nor use present-day historical methods of research and exegesis. They seem not to realize that God's truth is one whole. They also do not seem to believe that man's wisdom and abilities are given by God, because they do not approve of men using the wisdom and abilities thus given by God to study into Bible truth the same way they would study scientific truths. In Bible study classes, they do not care about historical data, backgrounds or environments. They only study the Bible with a flat view and do not pay the least attention to the principles of evolution, because fundamentally they are opposed to it. To study the Bible in this way involves two great defects:

1. To take out the significant meaning from any one chapter or any one verse is the method of "proving facts by chapters and verses only." One cannot find the true ideals of the Bible in this way. Furthermore, one can find texts in the Bible to support any kind of issues—such as the Divine Right of Kings, slavery, etc. etc.

2. It is too mythical. The Bible is practically taken as a book of magic like the Chinese book of Prophecy, Shao Ping Ko. Being in too great a hurry to prove the Bible a spiritual book they actually lose its real value as a spiritual book, for the real value of a spiritual book is to lead man to seek spiritual guidance as to how to be men. Only when the Bible becomes a book for men and has close contact with men, can men read it and believe that it is a spiritual book because in it there is spiritual strength which is only manifested when men in actual living come into contact with it.

These are the two most common defects of present-day study of the Bible. These make the Bible unable and unworthy to be the ethical guide of the Chinese. Yet it is said, "The Bible is the absolute standard of Christian faith and character." If the "Bible conception" is mistaken, then ethical concepts naturally cannot be correct. Therefore, Chinese churches today are still in lack of a true, worthwhile Christian ethics.

The third reason why Chinese churches do not have proper ethical writings is "non-understanding of the Chinese masses." Missionaries, for the sake of introducing Christianity to our nationals, have suffered all sorts of hardships and sacrifices. Conscientious Christians do not wish to and, indeed, cannot forget this. The propaganda work of Chinese churches today is still based on the original faithfulness and earnestness of the missionaries. The two phrases, "cloak and plate inheritance" and "the continuation

of the lineage" really depict the preachers of Chinese churches of to-day. As to our attitude toward the missionaries—both deceased and those still on the fields—we can only thank them for sincerely teaching us all they knew. Yet, to speak frankly, we must recognize two defects in what they teach:

1. The Christian teachings which they teach have been naturalized with their racial instincts. What they teach is entirely based on their own history and experience. They cannot, under any circumstances, leave all this aside to teach Christian ideas.

2. The majority of the missionaries, from the beginning till now, have not realized the racial instincts of the Chinese. The missionaries who have resided long in China may be very learned, "Chinaized", "experts in tablets" or "archaeologists" who can write on topics of "scientific technique" but only a very small minority of them can really be Chinese. It is not easy for the Chinese to be Europeanized or Americanized; it is still harder for foreigners to be Chinaized. In the past thirty years of my life, I have had close contact with foreigners, and I have also among them many good friends and teachers whom I respect and admire very much, but I have seldom seen a foreigner who is really Chinaized.

Under such circumstances, the Christian teachings of the missionaries may present no difficulties as to principles, but when they are applied they seem to come through a very thick curtain. Some results of this are:

1. As to the real difficulties in Chinese life, the missionaries cannot render all round help so as to relieve them of their pains.

2. As to the needed urgent reformation in Chinese living missionaries cannot offer proper and effectual guidance.

3. Guidance and help as rendered to Chinese Christians are determined by: a. the problem itself; b. to what extent the Chinese Christians may have been foreignized in relation to that problem. In other words, Chinese Christians can only receive real and valuable help and guidance from missionaries if they are within the sphere of the missionary conception of life.

Under such circumstances, to formulate Christian ethics in such a way as to fit the needs of the Chinese is naturally not easy.

A religious conception stressing too much the future life, idol worship of the Bible, the non-understanding of the Chinese racial instincts—these three are the principal reasons why there are no proper writings on Christian ethics in China to-day. We can see, however, that the need of the Chinese churches writing Christian ethics for Chinese Christians is very urgent even though it is difficult.

The Christian ethics which Chinese Christians need ought to be written by Chinese. Yet we have no special hope that in the future there will appear a genius among Chinese Christians to do this type of work. We believe, indeed, that this work must be done cooperatively by Chinese and foreign thinkers in present-day churches and that the work will grow by accumulation.

Can missionaries write Christian ethics for Chinese Christians? I believe they can. But they must be freed from the religious conception which stresses entirely the future life, and must not be idol-worshippers of the Bible. These are the first and second difficulties I have mentioned. As to the third difficulty, although it cannot be eliminated it is possible to reduce it to a minimum. This can be approached from two angles:

1. The missionaries. Suppose a missionary has a proper realization and a deep knowledge of the fundamental principles of Christian ethics and is willing to study into the problem with educated Chinese Christians. He must not only take into consideration, as much as possible, the opinion of the Chinese, but he must also develop his friendship with the Chinese to the furthest extent, and be able to gain the confidence of Chinese Christians so as to induce them, for the purpose of discussion and argument, to open up their minds freely and speak out their closest experience from the bottom of their hearts without reserve. The results should be taken as scientific theories and, after experiment and proof, could be adopted for proper guidance.

2. The changes in the environment of Chinese society. Hitherto, as the contacts of the Chinese race with other races increased, and imported foreign civilizations into China increased it was undoubtedly true that the foreignization of China did, as a result, speed up. Because in experience and environment many Chinese have gradually come into contact with the life-problems of the foreigners there would come to be problems common to both. In other words the range of the common experience of the Chinese and foreign races would be enlarged. In this enlarged common experience, in the help rendered to Chinese Christians by missionaries, in the guidance as to their mode of living, in ethical training, there would be possibility of success in the formulation of Christian ethics.

It is apparent that this type of work cannot be achieved in a day or a night. We welcome those who can see the importance of this work and who have both the qualifications for such work and can use the proper methods and attitude in starting it.

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Religion and Ethics in China

FRANK RAWLINSON

BY "religion" I understand, in a general way, the relation between individual humans, in and through their higher capacities and qualities of intellect, feeling and will, with environmental powers, mystical beings and a purpose in the universe as embodied ultimately, on the highest level of experience, in the Supreme Being. By "ethics" I understand those rules or ideals of human conduct which are, to some extent, rooted in universal laws. That the Chinese are religious along the line of

this or some correlated definition most of those who know them agree. That they have a high and worthy system of ethics in also usually conceded. But do they *relate* their religious life and their ethical ideals? Do their religions, as ordinarily understood, call on them to be good as well as help them out of this-worldly and other-worldly difficulties? To answer such questions, in some measure, is the purpose of this article.

Confucianism does, it is true, lay its major emphasis on ethics and only a minor one on religion. Most of the Confucian sages did not directly discuss religion. And yet their ethical principles so often ran down to mystical and even theistic roots that the question as to whether Confucianism is a religion or a system of ethics only is still an open one. It has actually occupied the place of religion for many Chinese and hence may be described as a system of ethics with a religious bent and marked by a psychology that is often quite religious in nature. This point I dispose of in the beginning because on the basis of the Confucian emphasis on ethics as such not a few are inclined to decide that religion and ethics are divorced, or at least legally separated, in China. But are they?

It is asserted, from time to time, that the Christian Church in China as a whole exhibits a weak ethical consciousness. Such a statement was made by a Chinese speaker at the National Christian Conference of 1922. It means, of course, that Chinese Christians do not generally relate their religion adequately to its ethics.* Inasmuch as in Christianity religion and ethics are closely connected this statement, insofar as it is true, calls for explanation. Such an apparent divorce of ethical from religious living may be due to overemphasis on Christianity's mystical and other-worldly aspects, and inadequate education as to its ethical obligations. It may be the result, also, of the difference between the social-ethical requirments of everyday Chinese life and those introduced and urged by missionaries; as for instance those arising in family customs and ordinary business practise. I have heard that Chinese Christians sometimes claim that they cannot live their ordinary life like their preachers as the economic security of each is different. The church member, therefore, outside of his immediate church activities feels that he must act according to the ordinarily accepted Chinese code of ethics. The preacher in mind, however, can act independently thereof. Such a situation would give ground for assuming that religion and ethics are not related by Chinese Christians. In reality, however, it only shows that some requirements made by the Church, which may or not be moral, are not lived up to fully by all Chinese Christians. It would also imply that Christianity, as taught, has all too little bearing on showing Christians how to meet their daily problems and needs. The Christian ethic like that of China heads up in love. But Chinese ways of working this ethical principle of love differ from those which have been most prominent in church teaching heretofore. Hence the apparent divergence of religion and ethics

*This is evident, also, in the article on "Christian Ethics in China" published in this issue of the *Chinese Recorder*.

among Chinese Christians. As a result Chinese Christians have a weak consciousness of the Christian ways of living ethically. This situation does not, however, prove that either inside or outside the Church the Chinese divorce ethics from religion, though it might prove that they do not know how to act upon this relation under all too many circumstances.

Whatever the Chinese do with their religious ethics when it comes to actual daily living it is clear that they do not separate ethics from their religious concepts of the higher objects of their reverence or "worship". Ordinarily they do not deify their sages in the Christian sense. Laotzu, Confucius, Mencius, and Micius, for instance, are revered because of their virtue as well as if not more than because of their intellectual capacities and achievments. The spirits or demons on the lower level of their religious life are usually, or often, personalized evil forces or semi-deified evil humans. They constitute in general the *unethical* mystical beings and forces. The mystical and "divine" beings on the higher levels, however, are primarily virtuous so far as their characters are concerned. It is their virtuous merit which makes them potent to help others. Even the magical popular conception of the Kitchen God heads up in his relation to the *conduct* of his "worshippers". When it comes to Buddha or other "deities", such as Amitabha or Kuanyin, their own virtuous achievements loom large in relation to their ability to help men, even though their aid is often thought of as secured through magical devices. In other words the religious significance of these "deities" is bound up with their ethical qualities. Thus, so far as the chief objects of "worship" in China are concerned, religion and ethics go together though I am not sure that the "deities" are held up as the *examples* of ethical effort so much as they are thought of as sources of *aid*. Perhaps they are conceived more as agents in promoting human welfare than as sources of power for human goodness. But even so their virtue and their religious power are not separated. In general the Chinese still seek much aid from "deities" of various kinds that in the West is sought from doctors, experts and scientists. This fact, however, does not bear conclusively on the question of the relation of ethics and religion.

The question that now arises is, Does religion in China emphasize man's obligation to be good? Does it definitely embody, for the most of the Chinese, ethical requirements as well as give individual satisfactions and help in meeting mundane needs?

What, by way of answer to the above questions, is the relation of religion and ethics in some of China's leading concepts? The concept of the "Tao" is usually that of ultimate reality or some aspect of it. To that extent it is a religious concept. It is, also, usually decidedly ethical in bent. Even the Tao Teh King, whether written by Laotzu or not, which inveighs against the contemporaneous socially sterotyped forms of virtue, conceives of men being ethical insofar as they embody or manifest the "Tao". Human goodness is thus, perhaps vaguely, deemed a "natural" law of the universe. In Micius, of course, religion and ethics are closely

combined. It is T'ien (God) who requires men to love one another equally as He in turn loves men. In Confucianism the "Golden Rule", which is prominent if not primary, becomes in Micius a characteristic of God. And love, which for the early Confucianists is the chief characteristic of man, becomes in Chu Hsi, as is evident, a cosmic urge, which is partly due to the influence of Buddhist[1] thought. And even for illiterates the popular idea of T'ien[2] is that of a moral being who views and treats men according to an inexorable moral law. He expects men to be good; and rewards them for being good and punishes them for being evil. To please T'ien, therefore, and either avoid punishment or acquire rewards is an ethical motive, even though not the highest, that operates in the minds of ordinary Chinese. Mencius urged, also, that if the bad man purified himself he could "sacrifice to Shang Ti.[3] He said, furthermore "Sincerity is the way of T'ien. To think how to be sincere is the way of man."[4] And in an oft-quoted couplet he urges, "They who accord with T'ien are preserved, and they who rebel against T'ien perish."[5] Even the Emperor, when under the old regime he worshipped T'ien at the Annual Sacrifice, must first purify himself. Usually in the past national calamities were traced to the unvirtuous conduct of rulers.

Now it is true that only one of the systems of thought referred to above, that of Micius, is fully a religion. Nevertheless the others usually relate man's ethical conduct to ultimate realities or entites and sometimes to a Supreme Entity or Being. Confucianism even if it is, as we have said, only a substitute for a religion nevertheless relates its ethics to ultimate entities, concepts or values. And all of them, insofar as they are religious, keep ethics and their ultimate entities or religion together. If in practise at some points in their life the Chinese Christians in particular or the Chinese people in general do separate ethics and religion this cannot be blamed on a definite separation thereof either in the major emphases of Christianity or their own dominating systems of thought.

The next question is, therefore, do the Chinese people at large make such a separation in their ideas about religion or their general practise thereof? In answering this question I shall, of course, deal mainly with popular religious attitudes and ideas.

For many the ancestral rites are religious in nature; for others not. Exponents thereof, such as Hsüntzu, certainly do not treat them as religious. As to whether the ancestors were ever "deified" there is also wide difference of opinion. Inasmuch, however, as the rites popularly involved at least a tacit belief in immortality they may be looked on as religious to that extent. If and when they involve a mystical relationship between the "worshipped" and the "worshipper" that also would imply a religious tinge. Faber declares that ancestors are sometimes thought of as "Kosmical agents"

1. Naturalization of Christianity in China, Rawlinson, page 100.
2. Chinese Ideas of the Supreme Being, Rawlinson, page 23.
3. Works of Mencius, Commercial Press, Edition, page 206.
4. Works of Mencius, page 179.
5. Works of Mencius, page 173.

which, when true, again brings their religious significance into prominence. That the popular psychology connected therewith is, in some measure, religious may, therefore, be assumed. Do these popular rites, however, whether religious, semi-religious or even non-religious involve ethical considerations? If so they have a bearing on the problem being discussed in this article.

One oft-quoted phrase from the Odes[6] shows clearly that for many they do. "Think of (remember) ancestors; reproduce (imitate) their virtues." To be a good descendant would, therefore, mean for many Chinese and from ancient times, following the *virtues* of one's ancestors. Thus would an ethical requirement be involved in observing the rites.[7] Filial piety is, moreover, often spoken of as a motive to virtuous conduct; and filial piety however defined, is a virtue. It is an important aspect of conduct arising in the relation to beings who may or may not be viewed religiously. Evil descendants bring dishonour upon their ancestors as well as, in the view of some, disturb their happiness through failure to observe the rites. This is true even though many perform the rites through fear. Love is, however, often held up as the only fitting motive of filial piety. Even Hsüntzu, who discarded their religious significance, upheld the importance of filial piety in connection with the rites. Virtuous conduct on the part of the descendants may, therefore, have a bearing on both the happiness of the ancestors and the proper honoring of them. "A filial son," says Faber[8] "about to offer sacrifice must have his heart purified."

Certainly many of the interpretors of the ancestral rites think of them as requiring good conduct on the part of the observing descendants. When this is so ethical values and demands are related thereto. Whether or not, in the last analysis, these rites are religious it is clear that both the attitude and the practise of the "worshippers" are often related to ethical considerations. This is true even if many of the "worshippers" are insincere. This defection, however, would not prove that in the rites ethics and religion, when it exists therein, are divorced. It shows indeed the reverse.[9]

Buddhism is a religion, though in practise it runs the full gamut between superstitious magic and high religious devotion. Undoubtedly its magical and superstitious elements weaken for many its ethical potency. But that is quite different from claiming a divorce of religion and ethics therein. The ethical character of most of its "deities" or "divinities" has already been shown. Whether man's concepts about reality are illusive, as Buddhism claims, or not nevertheless religion does correlate, with ethics therein to the extent that it holds the universe to be based on moral law. "Karma," what-

6. Shu King III. I. 6.
7. One of the best sources for Chinese ideas along this line is "A Critique of the Chinese Notion and Practise of Filial Piety." Faber, Chinese Recorder, Vols. X and XI.
8. Chinese Recorder, Vol. XI, page 10.
9. I might add that these observations on the ancestral rites are the fruits of a Seminar I conducted therein for a group of missionaries.

ever its definition, is, when reduced to its simplest meaning, the moral impulse of one's past activities. This means that as a man sows in one existence so shall he reap in another. This is an ethical law. The Buddhist aspirant for "divine" aid is never excused from the making of some mental or moral effort as essential to receiving it. Furthermore the acquiring of merit on the part of the religious aspirant, even though embodied in such a simple thing as freeing a fish, involves the ethical value of kindness or compassion. The merit, whereby the "deities" can supplement the lack thereof on the part of those appealing to them, is an ethical achievment. Indeed viewed from one angle a Bodhisattva is one who has acquired sufficient merit to be able to share it with those of lesser ethical capacity and achievment. The ethical superiority of the one thus supplements the ethical inferiority of the other. Every member of the Buddhist laity is expected to keep the Pentalogue which prohibits murder, stealing, adultery, lying and drinking intoxicants. The fact that many fail to keep these laws no more proves the divorce of ethics and religion in Buddhism than the "crime wave" in the United States proves it in Christianity. Buddhism aims to help its followers be good though many of them fail to attain it and often use their religion for ends somewhat lower and of minor importance.

It is, however, one thing to show that religion and ethics are related in the higher tenets and objects of "worship" of a particular religion and quite another to show that some proportion of its adherents understand and endeavor to live accordingly. The recent translations of two tracts[10] give a valuable insight into popular religious views. Both tracts attempt to apply ethical considerations to practical everyday religion. Both are full, it is true, of magical and superstitious notions. Nevertheless they show that ethics as they are understood are deemed a part of religious obligations as they in turn are understood. Many readers are already acquainted with the Buddhist eightfold path of ethical striving towards enlightenment and Nirvana. These are practical ethical standards. In the pamphlet on "Repeating the Name of Buddha" the efficacy of so doing is related explicitly to virtuous effort on the part of those who thus call. This is true though for some this repetition becomes a magical incantation only, whereby some are undoubtedly misled into ignoring the necessity of virtuous effort. Such, however, do not actually secure the benefits possible thereby.

What, then, is the ethical significance of such a comparatively simple religious practise as repeating the Name of Buddha? This summary of popular religious ideas[11] shows clearly that one's tendency, up or down, in status in future transmigrations depends, in the main at least, on whether the call comes from "a mind that likes the good and hates the evil." This gives one's ethical

10. (1) "A Simple Talk on Repeating the Name of Buddha," translated by Dr. D. C. Graham, Chinese Recorder, 1928, August, page 491, September, page 573. (2) "The Sacred Book of the Original Vows of the Kitchen God," translated by Dr. D. C. Graham, Chinese Recorder, August, September, 1928.

11. "A Simple Talk on Repeating the Name of Buddha."

attitude a decided bearing on one's future state. Even those on the verge of death, including criminals, who desire to avail themselves of this simple method of "salvation" must "repent of their sins with a true heart" ere they repeat the Name. The effect of this calling on the Name is, on the other hand, to purify the heart. Every thought will thereby become Buddha and every idea good. As a result the "evil thoughts" are removed and one receives help in escaping "birth and death." Equally important is the explicit condition that the deeds and thoughts of the past, thus remitted, must not be committed anew. Those who call on the Name are not permitted to commit sin again. He who has thus received goodness must strive to live up to it. Those who repeat Buddha's name, and still live wantonly in thought word and deed, have done so only "nominally" but have "nothing in common with Buddha." The writer thus avoids antinomianism. Virtuous striving is thus the proof of a sincere and effective call on Buddha's Name. If one's evil thoughts are changed thereby thought and effort will or should thereafter move in a virtuous direction. One who is thus made virtuous by Buddha will strive to continue so in order to escape transmigration. One whose "righteous foundation is weak" will not believe, which seems to mean that one must *sincerely* desire to get rid of evil ere the potency of Buddha can act. Such sincerity of desire is an ethical requirment. One must be "ashamed of past transgressions." He must be true in his heart: this is necessary for the dying even. One idea of the Western Heaven is, furthermore, a place where it is easier to be good than on earth.

The efficiency of calling on the Name of Buddha therefore depends on: (1) sincerity of desire to be free from evil; (2) effort on the part of the individual to be good after Buddha has done his part. One cannot be made good unless he sincerely desires it and is not good unless he strives to be so. All this is mixed up with magical ideas but the relation of ethics to religion therein is clear nevertheless.

The other tract[12] is less coherent and even more magical than the one briefly referred to above. It deals with the behavior, functions and character of the Kitchen God and is a mixture of Taoistic and Buddhistic ideas with a trace of Confucian ethics. The Kitchen God seems to take on some of the qualities of a Bodhisattva. Much of what is inculcated as necessary to secure his aid is merely magical incantations. Nevertheless religion and ethics are related in this tract also. This "deity" "weighs the good and evil of men." Even the somewhat mechanical idea that the good one does may outweigh the evil, involves an ethical consideration. "His merit" (which seems to be the basis of his potency) is profound." He has "ten great compassionate hearts and ten great sympathetic hearts." These outstanding qualities are ethical even if mechanically measured. He can "transform men and lead them, causing them to change."

The virtues inculcated in this second tract are mainly social, including filial piety. When men seek to be good, the tract avers, "half depends on men's strength and half on divine power." In other

12. "The Sacred Book of the Original Vows of the Kitchen God."

words man's own ethical striving is essential to, though inadequate for, his "salvation."[13] The Kitchen God uses his perfect energy to assist the "strength of men." The ethical striving of the individual is thus combined with that of the "deity." Furthermore it is said that "all gods uphold the law." The sins to be avoided are both ethical and social and are graded. Those who do "not cultivate right principles will have heavier punishment for their sins." "The disposition," it is stated, "to love goodness and hate evil is universal." Perhaps the attention of the "worshipper" becomes more set on escaping the consequences of evil than striving to be good, but the necessity of the latter is urged notwithstanding. Virtuous conduct thus plays a part in escape from calamities. This tract does not relate human conduct much to universal moral laws. Nevertheless ethics as understood are related to religion such as it is set forth therein. Both might be elevated: but they are not separated.

We may also refer briefly to the "Eclectic" or Esoteric" societies as showing that in them religion and ethics as conceived are not divorced.[14] These societies taken together were a popular movement that included most grades of society though they were not much influenced by modern ideas or supported by modern-trained students. When they criticize Christians, which some of them did mildly, their criticism centered in the failure of the Christian to live up to his ethics. In general these societies were religious. Most of them included Confucianism being, however, more interested in its ideals than its ceremonies. Governor Yen, in putting over a Confucian revival in Shansi some years since, called on men to repent before Shangti (God) and fear God, law and social sanctions. The "Four Principles' Society" made no distinction between religion and ethics. Another society mainly moral in tone included religious ceremonies and the worship of the Goddess of Mercy. The Tao Teh Hsioh She included religious teaching and urged sacrifice in the promotion of peace. Virtue, religious rites and immortality were dealt with by one of its leaders. Some of these societies laid their chief stress on religion, others on morals. All of them included mystical and magical practises. Yet most of them expected their members to live up to both religious and ethical principles. The Tao Yuan said much about God and religion though it was by some called "The Ethical Society." Some included Christ and Christian principles though Christ was not put first in their various pantheons. "The Six Sages' Union True Tao Society" mixed up magical and quite high ethical requirements. It prophesied a world calamity to fall on all peoples and religious groups on account mainly of their failure to live up to certain ethical maxims. In short these fairly popular societies did not separate religion and ethics as they understood them.

It is probably true that those who hold the popular conception of the relation of religion and ethics often fail to practise the ethics. The "escape" values of these various religious systems usually loom

13. This word is put in quotation marks here and elsewhere because it is a Christian rather than a Buddhist term.
14. "Revolution and Religion in Modern China," Rawlinson.

up more in the popular mind than their ethical ideals. Their relation to the meeting of human needs often beclouds their call to men to be good. Such defections are characteristic in varying proportions of the adherents of most religions. And it is true, also, that the deeper men's religious life slips into the magical and superstitious the more ethical considerations slip into the background of their minds and wills. As a result, insofar as men rely on religious superstition and magic to that extent they fail to respond to the ethical requirements of their religious tenets. Perhaps it is this aspect of China's religious life that leads some to conclude that ethics and religion are separated therein. Yet even if Buddhism has tended in its popular aspects to soft-pedal its ethical requirements Confucianism has tended to balance the situation by playing the loud pedal thereon. And even if Confucianism has in turn soft-pedaled religion Buddhism has played it up loud and strong. Even if, in addition, we assume that in China ethics might be higher and clearer, which is a question under debate, we cannot say that on the higher levels of religious life and thought religion and ethics are divorced. In the last analysis ethical striving is a part of China's social and religious life and the social and religious aspects of their life are so intermingled that one cannot tell them apart. One general fact which illustrates this relationship may be added here. Some time since I was able to make an examination of a large number of courses in ethical instruction in use in public schools in the United States. These courses included twenty-five ethical objects or ideals. On checking these over I noted that all but one of them are specifically included in the tenets of various "faiths" in China. In the latter case, however, these ethical standards were not separated from religion as is usually the case with the former one.

If the ethical consciousness of Chinese Christians is weak it may be due in the main to economic pressure and the influence of the close relation of their own and old ethics with social custom. To purify their religious life of the superstition and magic which tend to obscure its ethical obligations and to show them where Christian ethics, if different, call on them for special ethical effort is a matter of more adequate training. But it is not necessary that such training seek to prove to them that ethics and religion belong together. Even in Confucianism, Confucius, who tacitly recognized some religious and theistic values, has had more influence in China than Hsüntzu who definitely discarded them. And Buddhism, which is a religion, is now striving in some measure to make its ethics work in social life after imported patterns.

In any event it cannot be said that the Chinese separate ethics and religion, though it may be true to say that their false ideas of religion obscure and weaken the ethical demands of their religious systems. But that is quite different from saying that they divorce the two. Religion in China in general works for not against the ethical laws of life.

Intellectual Ghosts and Realities

W. P. ROBERTS

WE who are college-bred have created a host of vague abstractions, which confound the minds of the less-educated and too often befuddle our own thought. Some of these intellectual ghosts of our creation are these: science, religion, democracy, freedom, justice, truth, value. Not one of these words refers to something that has a real and independent existence. The only realities are God and His creation of things and spiritual beings. All else in language must be descriptive of these realities. Verbs and adverbs refer to things in motion, adjectives describe their characteristics, prepositions define their relationships. What, then, about abstract nouns which are a product of human thought? It is legitimate and necessary to use them but they must be a help to clearer thinking and not a hindrance. They must be made to refer to realities,—either to God Himself or to created things or beings.

Take the words "science" and "religion." When we say, "Science teaches thus and so" we usually mean that certain people who have thought systematically into the subject teach thus and so. There is no such thing as science in the abstract. If science does exist over and beyond human beings, the word must be spelled with a capital and be made to refer to God, the great Scientist. Then we shall say "God teaches thus and so" and our thinking will be clearer. It is one of the curious evidences of modern confusion of thought that many avowed atheists seem to use the word "science" in just such a sense, as of a power above man which will bring salvation if man will give due attention to it.

The word "religion" is also used most loosely. We say, "The world is in need of true religion," or "Science is at war with religion." or "Science is the handmaiden of religion." Not at all. The world does not need these abstractions and the supposed warfare or service is non-existent. It is only scientists who may be at war with religious people, or religious people with scientists, and it would make the situation much clearer for all if we said so. It is a mistake to dignify certain belligerent human beings by making them the sole representatives of Him who is so very much higher than they.

A speaker announced his subject in the papers thus, "Is Religion Personal?" Perhaps he meant, "Is God Personal." Another well known theologian addressed a meeting on the subject of "God" and the following sentences are taken from the reporter's write-up: Professor.....presented some clear and optimistic studies of values grounded in reality and obtainable by those who integrate their lives properly into its system. Naturally much of the interest of his hearers was centered in his interpretation of the word 'God.' By it he apparently means the order of reality, and this includes human personality among the values; but whether any sort of personality other than this can be attributed to God remains to be seen..... It is very doubtful whether there is any single, all-inclusive order of

the cosmos as a whole. But if there is, it is not God. God is that order which constitutes value." This well illustrates the inability of a highly trained intellectualist to influence the man on the street. Most people cannot think in such terms and are hopelessly confused by them. One never knows how much sense they convey to those who use them.

It was a great gain when man learned to think abstractly, apart from the concrete, but certainly the time has come to bring abstract thought to bear upon the realities of life. One simple rule would get rid of most of these foggy abstractions: turn every abstract noun that we can into an adjective descriptive of a person or thing.

Those who are preachers of the simple gospel of Jesus of Nazareth need to come away from the scholastic classrooms of their highly trained teachers and sit humbly at His feet and learn His language. He lives in no uncertain world of vague names. He is beautifully concrete in His thought and expression. His parables and illustrations are taken from all the real walks of life and have peculiar power because of their definiteness and clarity. At the same time He never does our thinking for us but leaves us to apply His words to our own definite situations. We need His simplicity and reality in speech. These will bring new power and effectiveness into the presentation of His gospel.

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Perplexities of Women in Social Work*

JANE SHAW WARD

AN understanding of the psychology of personal adjustment is valuable to any one working with people. But it is especially needed by a person carrying administrative responsibility. The following notes are of necessity very incomplete. They may, however, help toward a better understanding of the psychology of adjustment of social workers and suggest practical procedure in administrative work.

THE FOUR DESIRES

One psychologist[1] divides the desires of mankind into four general headings, which he calls the four wishes or desires. Any such division must be arbitrary, since people and their experiences cannot be separated into clear-cut sections. Nevertheless these four headings provide a convenient classification when studying problems of personal adjustment.

*This brief discussion of a far-reaching and important subject has been prepared in the hope that it may offer some useful suggestions to administrators in social work and that it will stir them to further study and writing on the psychology of gropp and individual adjustment. It was written with a women's organization in mind and has been kept in that form. With a few obvious changes, however, it applies equally to the situations facing a man administrator. J. S. W.

1. W. I. Thomas.

1. **The desire for security.** What causes insecurity? In many cases it goes back to experiences in childhood or early youth. We are only just beginning to realize how deeply and permanently our whole lives are influenced by childhood experiences. A person may be shy and insecure for years, even for her whole life, because in childhood she was slower or weaker or smaller than another child in the family, or because she thought the other was prettier or better loved.

We have neither the right nor the skill to attempt to discover in an associate these childhood experiences. But to realize that her present self is the result of her whole past may help us to be more understanding and patient. We shall, then, start with the person as she now is and seek for the immediate experiences on the job which may be causing or aggravating her "unsureness". From among the many possible causes, the following may be listed:—failure; personal loneliness (a feeling that nobody cares particularly); financial anxiety; a sense of educational or physical inadequacy; lack of recognized success on the job; confusion about the job itself and about her own place in it. There are many others, but these point the way.

What are the symptoms of "insecurity"? Those mentioned do not make a complete list: furthermore the same symptoms may arise from entirely different causes.

An aggressive and self-willed attitude or stubbornnes often indicates lack of security. Sickness, shyness and sensitiveness, too, may sometimes be symptoms thereof. Sensitiveness, indeed, is a sign one would most naturally expect; but, strangely enough, aggressiveness though one of the most frequent, is one of the least well recognized symptoms of insecurity. The person feels so unsure that she becomes aggressive—pushes for her own way, refuses either to yield even to common sense and group opinion or yields only with the greatest reluctance. This going to one extreme to avoid the other, psychologists have named "over-compensation".

How can one help to reduce this sense of insecurity? Obviously the answer is by providing what is needed, security, a sense of being more sure of one's self.

Two illustrations may make the procedure clearer. In the case of a person, who is over-aggressive, a natural tendency is to say "she is so cocky she needs to be suppressed." But now, knowing that this attitude is quite probably the result of a sense of uncertainty, we realize that the person does not need to be suppressed, but needs rather to be made to feel more sure of herself. A wise administrator will try to arrange so that this worker has a chance to do some things that she does well, and has help on those she finds hard. With success and recognition her attitude will often change, not suddenly, but gradually as her sense of security increases.

In the case of a person who is shy, we should not begin by forcing her into places where her shyness will tend to make her unsuccessful and this again tend to increase her shyness. We should rather use all our ingenuity to provide for her a situation in which she will do successfully something which she can do well. We should make sure that she knows about it when her work is satisfactory and has been approved. This success and the sense of security it brings will be a beginning toward overcoming her shyness. As she succeeds and receives the approval of others and as the feeling of fear and unsafety recede, her shyness will often of itself decrease.

A sense of security is fundamental to happy and successful living; the lack of it is responsible for far more failure and psychological maladjustment than is usually recognized.

2. **The desire for new experiences.** Among social workers this is not as a rule among the most pressing needs, not in the realm of work, at least. The tasks which confront workers are so many and so different that, in the work itself, experiences vary constantly. There is, however, a realm outside of work which is all too often neglected, where new experiences would greatly enrich a worker's whole life: that is the realm of leisure. To often a worker lives, thinks, works, reads and plays in the atmosphere of her job. Her friends are among her co-workers. Not infrequently she lives in the work building. Her social life is often there and when work is over, instead of making the effort (often a fairly strenuous one at first) to get out and into some different and enriching interest she will sit in her room alone or with some friend and chat or put her shelves in order or do a little kniting, or perhaps some casual reading.

Professional women greatly need a more intelligent approach to the question of recreation in the radical sense of the word—*re-creation!* The administrator needs to encourage staff members (including herself) to be interested in outside things, music perhaps, or some other creative art, or perhaps to make social connections with groups and with individuals in the city, preferably some which include both men and women. For some people recreation will lie in following an avocation ,art, music, literature, or economics, which will bring that change of mental scene, which is so necessary. Some may find true recreation in accepting a social responsibility quite different from their regular work. The solution will be different for each individual, and the administrator sometimes has a part in trying to help staff members find their own solutions and in encouraging them to make the effort necessary in order to follow them out.

3. **The desire for personal response.** Under this heading, Dr. Thomas has included the experiences of fellowship, friendship, and love, including the problems of sex along with other personal relationships. It is natural for humans to desire to have some one who knows them and whom they know well and with whom they enjoy confidence, understanding and also a sense of security. (Here

we see the different wishes overlapping as they often do). Consciously to recognize this need often makes the problem simpler. A natural and healthy friendship greatly enriches life. It frequently happens that two people, who may or may not be co-workers, find comfort, understanding and companionship together. In this, as in all valuable experiences, lies possibilities of danger. But when a close friendship is mutually helpful, not exclusive and not too absorbing, there is value in its continuance: for thereby the individuals are solving problems of adjustment in a wise and creative way.

Sometimes the need for personal response finds another and more dangerous expression. Many human beings have a tendency to "take care" of others, whom they feel to be younger, smaller, or more helpless than themselves. This is often called "mothering". Very often even mothers overdo this care with their own children. Other women, unless they are careful, will tend to transfer that tendency to the girls or women around them. A club leader will sometimes "mother her girls", and not infrequently an administrator, if she is not careful, will tend to "mother" the staff members. The phrase "my staff", while it may be used most innocently, is better avoided, since it seems to indicate a possessive attitude of mind which is not professional but rather "motherish" in the less good sense of the word. To call the young staff members "the girls", "the children", is obviously another aspect of the same mistake. Social workers need to feel adult and to carry adult responsibilities. One creative way to help them toward this goal is to treat them as such. One psychologist has said, "if you must mother something, don't pick on a fellow worker, get a cat or a dog, or a canary. Petting them will provide a channel for your emotions and won't do the animals much harm. But don't work off your so-called 'maternal instincts' on the adults around you."

4. **The desire for public recognition.** In social work this desire would express itself in the need of the worker for recognition from co-workers and from board, committee and other similar groups. An administrator can often do much to help a staff member find her place in the group in which she works, and also in larger groups, such as church, club, or other study or social circles where she may find congenial recognition, both public and personal, and also new experiences and certain securities. (Again the different wishes play together here.)

POSSIBLE PROCEDURES

In order to make this article as practical as possible, there follow certain suggestions of procedure which may seem too simple. And yet when put together and applied to the problems of different co-workers, they may help administrators fulfill their responsibilities a little more adequately.

Shall we assume, then, that a certain staff member is not for some reason or other doing satisfactory work and apparently is not really "happy in her mind"; and that the administrator has set herself to discover her problem and, if possible, a solution.

Sometimes the causes of trouble are simple, obvious and easy to remove. At other times, however, the situation is more complex and the causes deeper seated than they at first seem. It often happens, moreover, that the worker concerned is either not conscious of the difficulty or ignorant of its real cause. The administrator may then have to think over very carefully all she knows and try by changing conditions and creating new opportunities, to provide a "way out," so that the worker solves her own problems, often without fully realizing just what is going on. One must remember that it is rarely possible to discover the original causes underlying a co-worker's moods and problems of adjustment. Usually it is wiser not to try too hard to unearth them. One may pry into personal affairs which are better not touched by unskilled and inappropriate hands. This does not mean that the worker cannot be helped. Even with her old difficulties still unsolved she may, by means of a full, creative and reasonably successful experience in her job, bridge over her weaknesses and make a satisfactory and stable adjustment to life and work.

It is further important to realize that even when a wise adjustment has been made, changes will be gradual. The worker remains the same person with the same history and background of experiences; it takes time to alter habits of emotion and behaviour that have taken years to build up. But if the process of adjustment is related to realities in the individual's life, then changes, when they do come, will be such that they can be built on and made permanent so that the worker, instead of feeling useless, injured, unrecognized, a failure, may by way of a happy and busy work life, become fairly contented and well adjusted, feeling herself a worthwhile person doing a useful and creative job.

It is clear that the administrator needs a quick eye to see when a staff member seems "low", a keen ability to discover what needs to be done, and a determined and patient spirit in helping the worker solve her problem. This, as has been said above, should not be done with a "mothering attitude". The staff members are adults and equals, not children. They need and should have an objective, intelligent and understanding mind with whom to work out their professional problems. Sometimes, too, they need that same understanding to help them solve pressing personal problems. The wise administrator can in some measure do both of these things for her fellow staff members and that, without creating a difficult relationship and without treating them as children or as weaker beings.

MAJOR CAUSES OF MALADJUSTMENT

I. Troubles or anxiety of a personal nature about money, family affairs, a religious difficulty, friendship, a love affair, loneliness, etc; 2. ill health; 3. some form of maladjustment and misery directly connected with her job; 4. some other special or general inadequacy which may be the result of any one or more of the above causes or of others.

The last is obviously too indefinite to consider further here. It combines the others and will be different in each case. It may be useful, however, to study the other three headings in more detail.

1. Trouble or anxieties of a personal nature; about money, family affairs, friendship, a religious difficulty, a love affair, loneliness, etc. It is impossible here to attempt to outline the way in which an administrator may help out in a co-worker's personal difficulties. She will herself know that time, patience, a genuine interest and an attitude of mature and professional understanding on her part will give to her co-workers a feeling of security and the assurance that they may share with her their personal problems if they wish to do so. She must somehow convey to them the knowledge that busy as she may be, she has a genuine interest in them as persons and time to give to their problems.

It is worth re-emphasizing, however, that an administrator is often wiser not to try to discover all the difficulties which in a depressed moment one of her co-workers may be willing to share with her. Not infrequently both of them will later regret the confidence and will find their relationship more difficult because of it.

2. Ill health. This is sometimes a cause, often an effect. A person who is miserable or anxious may become ill as a "way out"; or her health may be affected by too little sleep or nervous strain. On the other hand ill health will not infrequently cause poor work and a sense of misery which the worker may interpret as due to her own inadequacy.

It is when facing staff problems of serious ill health or of acute mental maladjustment that administrators meet their most puzzling situation. One can only urge that, if it is possible, the worker in need hould be related to some specialist who is known and trusted by the staff. Sometimes the difficulty involves an operation or some other medical procedure of a sort which no one individual dares urge too strongly upon another. Sometimes the medical problem is complicated by anxiety about money. In this case the whole situation may be simplified if the administrator will discover the cost of the medical treatment with whatever reductions are possible, and will arrange for a loan to the worker, if she needs it, and for the necessary leave of absence during recovery.

3. Maladjustment and "misery" about her job. Causes for maladjustment in work are sometimes inherent in the job itself. The work the individual is assigned to do is badly defined, futile, impossible, etc. In this case the job must be analysed and redefined before successful adjustment is possible. Sometimes, however, the trouble is due to the fact that, although for some one else the job would be all right, for this particular person, it does not provide an interesting, clear-cut and creative piece of work which she can do. Sometimes she knows what is wrong and why she is miserable. Often, however, the distress due to confusion and failure in work expresses itself in anxiety and misery about something entirely

different, and sometimes as has been said, it comes out in illness or bad temper, nervousness or depression. Very frequently, indeed, if her work can be so adjusted that she find in it opportunity for creative useful, vigorous self-expression, she will overcome these other symptoms or will be able to work happily in spite of them.

If the real reason for a worker's difficulties are among the causes listed under two and three above, that is, if they are financial or personal, or actually due to illness, then re-adjustment of work alone will not solve the problem.

CAUSES OF MALADJUSTMENT IN THE WORK

The following paragraphs present some of the main causes of maladjustment in work and certain suggestions for dealing with them.

a. The job is not clearly defined. This difficulty is one especially faced by new workers who frequently have no clear conceptions about their jobs. They want to work hard, but do not know where and how to begin. Very effective help can be given by the committee and staff members concerned as they work in smaller and larger groups on the definitions of various jobs. Sometimes the whole staff will work together on these definitions, then refer them to the committees and they, in turn, may refer them back to the staff again. If the definitions fail to become clear at first it is possible to continue their clarification, even after the work has started. This need not and should not mean a petty and niggling approach. After the jobs are defined, all workers should cooperate as need arises. One's work may be on many jobs, but the necessity for definitions lies primarily at the point of knowing where one's responsibility for initiation and decision begin and end.

b. The committee is often a disturbing burden. Sometimes a worker sees her job quite clearly, but with her committee she feels "at sea." She does not know how to plan meetings, what to do during the session or how to do it. Failure in committee work may result in several kinds of acute distress. The individual must cease for a while to do the work which she believes in and understands in order to plan a committee meeting and call together a committee; and she must do this without any clear idea of just what the whole process is intended to achieve.

There is sometimes in the committee set-up, a fundamental artificiality which must be changed before committee work can be effective. Sometimes the personnel of the committee is not chosen to suit the task and without a change of personnel good work is practically impossible. Frequently, however, the staff member could work out a good committee program, if she were helped to know what the committee is for and what it is supposed to achieve. When a worker fails with her committee, her embarrassment is increased by the fact that she conceives of them as her employers. Failure before them is, therefore, of a peculiarly discouraging nature and greatly shakes her security.

c. The staff member frequently does not know how to work. She wastes time, sometimes preparing too little, and sometimes even too much. Frequently this waste of time on the job is due to some of the causes already listed. Sometimes she needs help in knowing how to plan her work. Sometimes even a little assistance in the use of note books, records and filing will make a great difference. It is important at this point to help staff members relate their work to their hours of working. Work and workers both profit when a staff member makes it a general rule to finish her work within whatever hours are recognized as the working day. Sometimes from lack of concentration and method she works slowly, irregularly, putters along, when she might finish and stop, and turn to something refreshing and creative. It is unnecessary to say that this does not mean that she will be mechanical about hours and irresponsibly close her desk and go when immediate work is unfinished. Definite hours of work, and well defined rest days have a direct relation to the staff member's recreation and use of leisure time.

d. Sometime a staff member is or feels overworked. Here the administrator may have to help her map out a plan for hours, rest days, methods of work, etc. This should and can be done without creating a mechanical and clock-watching attitude.

e. Sometimes a worker is or feels under-recognized. Her salary may be too low or she may feel it is. Her title may not be clear or it may seem to her unsatisfactory. Such a concern is usually due to some lack of basic security which may arise either in an immediate job or from the past.

IMMEDIATE HELP

There are certain kinds of immediate help which an administrator may give to a co-worker who is floundering on her job.

a. The administrator will herself give time and thought, using the above suggestions where they seem to apply.

b. She will connect the worker with others who can help with someone on the staff, with someone on the Board, with a committee member; with someone doing national work to whom her work is related, or with people in the community who can provide her with the kind of help she needs.

It is exceedingly valuable to anyone at work, especially to anyone who does not feel entirely sure of herself, to have someone to whom she feels she has a right to go, either to discuss problems in detail or sometimes merely to outline a scheme and to be told to go ahead with it. This does not mean that the worker must ask advice or permission at every step, but that when she wishes to ask it, she has an interested and responsible person to go to.

c. Another thing a staff member sometimes needs is a little timely praise and encouragement. Sometimes her work is good, others know it is good, and we assume that she knows we know.

She, however, may be feeling exceedingly doubtful as to whether she has been able to do the things that were expected of her. An occasional analysis of the good points in her work and the recognition of its value is well worthwhile.

d. Thought for the worker's professional future. If the individual is one who might go on in her present profession, the administrator is wise to talk over with her plans for the future in the realm of training, reading, summer schools, periods of study, etc. It is very encouraging to a staff member to know that someone is thinking with her about her future, would like to see her continue in her present work and wants to talk with her about her professional relation to it. Such a long look will often be of great value in steadying the worker in her own thinking about her work and her future in it.

e. The individual who is out of place in her job. Great honesty is needed in such a case. To encourage a woman year after year to remain when she is not in her right place, is a wrong to her, to the work she is doing and to the community. This problem is one of the most difficult that administrators face. It is important to be honest. Sometimes if the worker is told what her weakness is, she may be helped in her next job. There are times, however, when such a frank discussion would prove completely discouraging and might leave her faith and confidence in herself so seriously broken that she would be unable to rebuild them. Because every case is different, no specific advice can be given on this point. Long and conscientious thought on the part of the administrator is necessary before she can reach her decision. Indeed, in all matters where people are the first concern, final "rules" are impossible.

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The Church and Community Service?

JOSEPHINE A. BROWN

I shall confine my remarks to the *Rural* Church as that is the one I know best in both the United States and China. I believe there is very little hope of the country church doing effective community service until there comes a whole new conception of what a rural church should be. I believe a rural church should be a Christian fellowship in which both women and men can find full opportunity for worship and service, in which they may grow in leadership as they carry responsibility.

I should like to believe that this might come by evolution within the church, but when I have seen the utter indifference with which the stirring recommendations of the Rural Section of the Jerusalem Report have been received in this country and now can see again attempts to evade or deny the truth that hurts in the Laymans' Report, I fear only a revolution can affect any change!

As a child, I saw village pastors drive out six miles to see my father as he worked in the hayfields of Nebraska. My father was a faithful elder in that church and seldom missed Sunday services even though he worked hard for his living, while the preachers always seemed to have such an easy life all through the week. I wondered why the preachers talked so much about what Paul *thought* and never made any attempt to *do* what Paul did, namely support himself. I always thought those country pastors would have learned more about God if they had worked with their hands out in the fields!

As for China, I believe it is the only solution for indigenous, self-supporting churches in the villages. I believe the preaching function of a pastor's week is the least essential of all. We need rather to train country leaders;—good dirt farmers, efficient carpenters, and skilled workers in crafts. We need to share with them a sound Christian philosophy of life, as they learn the fundamentals of common education, and then persuade them to *live* in a village.

I have visited many a rural paster in China whose wife and family never join him in living in the village. How can we expect the village pastor to co-operate in community service when his only training has been in theology and who lives such an isolated life without a normal Christian home in which and through which to serve the community.

A few theological and Bible training schools in China are putting in extra courses in farming and home making but with the major courses still for indoctrination! It is the wrong method! To train a leader for village life, let it be *primarily* as a *farmer* or as a tradesman or as a home maker that they are trained. They should be trained in leadership methods for community work. They should be trained to be spiritually sensitive to needs of people as they *live* and *work* together. City people may believe that theological schools are still necessary for training city pastors, but as they operate now they are practically useless for the village churches.

We should train men and women in some of our fine Christian agricultural, home making, weaving, or trades' schools or in special one-year public health courses and then send them back to live and *work* with village folk. This will bring real evangelism to Rural China. In "Rethinking Missions" I find what I believe about rural community service. If the actual tasks of life can be shared with the people of a community, whatever power there is in the Christianity of the worker will be revealed in operation; and will do its part in transforming the spirit of individual lives who perceive it. This also is evangelization, not by word but by deed; not as a direct aim, but as a by-product of a life whose sources of energy make their own report. It does not dispense with the use of verbal interpretation when a real desire is aroused to know why and how men are led to live that way.

LOOKING FOR NEW LIGHT IN A NEW DAY.

I. Cleaning up, Baby Clinic, Foochow, Fukien.
II. Waiting for a Start, Chungking, Szechuan.
III. Just Going Somewhere Else. North China.

I.

III.

II.

IV.

UNION HIGH SCHOOL, FOOCHOW, FUKIEN.

I. The School. II. Kindergarten. III. Typical Nearby Village. IV. Nearby Rural Vista.

"Re-Thinking Missions"

SAM SKÖLD

IN discussing this book there are some points we must keep in mind, before starting to criticize. It is not a book to accept without thinking, but rather one that provokes us to *re-think missions.*

It is a laymen's report, and from highly educated laymen at that. One cannot expect them to have any strong feelings in favour of the niceties of theological and traditional differences. Perhaps one may accuse them of having a superficial theology. On the other hand they are awake to the challenge of the present times, the present world crisis, and they are passionately sure of the need of Christianity to present a strong and united front. For this they are willing to sacrifice even traditions and thoughts that others would cling to desperately, in any case perhaps taking little trouble about the world at large.

They are all from the United States and are typical representatives of American optimism and generosity. Their optimism may prevent them seeing clearly enough the root of evil in man or in heathen religions. Their generosity may lead us to a protest against their overlooking or giving away things that are precious. But their optimism is full of the enthusiasm that makes for victory, and their generosity is basically Christian. Is it not truly Christian to give and to share without reservation?

Highly educated laymen do not like "propaganda" and they do feel independent of church ties to a great extent. Therefore their conception of the church may be one-sided and detached, but it is good to have this view expressed fully and clearly. As to propaganda, what they want is really one of a more clever and far-reaching kind, daring to lose all, in order to win all.

From the above one must expect a strong emphasis on education and other extra-church activities, filling the greater part of the Report, while the church is dealt with very summarily.

These "appraisers" show a vivid interest in and sympathy for Missions. Yet they speak out freely and fearlessly, without any undue concern about mission boards or the constituency at home. It is refreshing to meet this out-spokenness and we must be thankful for such criticism, most of all, where it smarts most. While we have the right to reject criticisms that may be wide of the mark and based upon misunderstandings, we need criticism, so that each one of us may not get closed up in his own small compartment, with no fresh air from the outside.

They show the full and generous, sometimes unwittingly over-generous appreciation of all extra-Christian values, which is so typical in most highly educated lay Christian laymen of to-day.

The more inspiring it is to see, together with this, their strong faith in the certainty and uniqueness of the Christian faith and its power of conquest through service. They have thus a vision that holds something of the lost radiance which we need to revivify Missions. They have also a vision of the essential unity in Christ which is sorely needed and which is somewhat in line with an ecumenical revival.

So we have to thank them for having compelled us to re-think our work and its consequence and foundations again: sometimes accepting, perhaps more often objecting, controverting and discussing. "Re-Thinking Missions" will in the long run lead to greater clearness and surety about the message and work with which we have been entrusted.

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The Urgent Call of the Farmer

LEWIS L. GILBERT, JR.

THE Christian rural reconstruction of China! What an ideal! The reconstruction of three hundred million farmers' souls for abundant living in Christ! *Who* in China is equal to that? The reconstruction of 1,835 hsien in rural China into Christlike, harmonious, creative communities! Where is the man that dares to claim he has the program to accomplish that? One might well ask what right the American Laymen's Commission has to be heard on this hope which some have been bold enough to envision, a hope which in its scope and idealism surpasses even the daring dreams of Russia's Communists:

It is one of the amazing facts of an amazing twentieth century that these Laymen are being heard. For their message is nothing new; it is as old as the Gospel of Christ! Those who criticize their Report lay stress on its lapse from the centuries'-old evangelistic aim and method of the Church of Christ. But it is in the name of evangelism that these Laymen make their plea—a plea for specialists in rural reconstruction, scientific research, experimentation, better living standards, a solving of the farmer's tenancy and credit problems, woman leadership, adult education, health programs, freeing the farmer from political and economic and superstitious serfdom, improved agricultural methods, unified action among the denominations, etc., etc. The keen observer of religious values and methods would rejoice that evangelism has been by this Report raised to a higher level of intelligence and effectiveness. The Christian missionary, the Chinese leader, who is able by his life among the people, by the spiritual quality of his usefulness to the whole life of a country village, must himself of psychological and spiritual necessity be more firmly founded than the mere preacher-evangelist, in the deep verities of a personal Christian experience, if that experience is to make its full contribution to those he loves to serve and serves in love.

These laymen from America are being heard not because they have something new to say to China's farmers. They are being heard because they have brought a Christian West and its missionary outrunners so dramatically face to face with the crisis that endangers the success of a living Christ and his message to China.

Two thousand years ago the New Day for Christ came only after all the efforts of his life went crash about his head—a complete failure! The ultimate reason for the success of his venture was not due to his physical resurrection. It was rather due to the spiritual capacity of human beings to comprehend and embody the eternal, divine, living Christ in their own hearts and lives. No physical resurrection, however amazing and dramatic, could have resulted in the experience at Pentecost without this essential capacity inherent in man made in the image of God.

Just here is the lesson which is implied in "Re-Thinking Missions" for a Chinese Church, with the cries of an impoverished, blind, sick, naked, and imprisoned rural people ringing in its ears. Christ would minister to the *whole* man? He has lived among some of these farmers, he has worked with them, he has healed them, he has given them the light of a new and abundant life. They have marvelled at him, they have followed him, they have returned to their villages, homes, fields with new joy, with radiant hope, with life full of promise.

But all is not yet done. They have not known yet what he meant. They have not learned yet how he would have them live. The reign of God in the hearts of men living cooperatively in the fullness of abundant life has not yet been visioned by them.

The hour of tragedy is at hand! Christ is again, in China, in the garden of Gethsemane. We his disciples are aware of something pending, but we are dull of understanding. A Tinghsien conference has taken a few apart with Jesus to share in special intimacy the agony of his heart as he approaches again the hour of doom. We have had the chance of a Peter, a James, a John to understand more than the others what Jesus would do for, would give to these distraught farmers. We think we have heard. We feel that we know. We dare to claim that we are close to the heart, the message, the method of Jesus.

A book like "Re-Thinking Missions" warns us again of the possibility that we, too, may be like those who slept while Jesus agonized. It tells us, on the other hand, that there is a way for us that was not opened to those disciples in Gethsemane: *we may prevent another Calvary for the Christ of China.* We today can do what they could not have done—we can go to the Cross in the place of Jesus! And "greater things" can we accomplish than he did. There will be a day of resurrection as certain, as marvellous, as eternally potent, as universally compelling as that which we celebrate yearly on Easter Sunday.

And yet! There is still the possibility of another failure. The work of the Church in China may still go down to a shameful disaster before there will come a day of awakening. Christ is even

now being betrayed. The disciples in this hour of crisis are unmoved, uncomprehending. Jesus again is asking, "Peter, Simon, sleepest thou?" He is saying, "The hour is at hand." His next words to us may be "Arise, let us be going: behold he that betrayeth me is at hand." We can stop these words only now. We have the privilege of going in his place. Then he will live—China's farmers will come to life—we shall know the joys of eternal life even now.

Because this is one message which "Re-Thinking Missions" has, it deserves to be heard for its suggestions for Christian rural reconstruction in China.

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The Urgency of Self-examination

A. H. VAN ETTEN

THE primary value of "Re-Thinking Missions" is the self-examination of methods, and motives it is forcing on all of us. The Report's critical attitude toward mission work as it has been conceived in the past, and the high-pressure publicity it has been given at home, allows us no alternative. Such self-examination is no new thing in missionary work, of course, and of fact-finding commissions there has been no end,—neither has any extreme been overlooked in the resulting recommendations. Nevertheless, the name by which the Report is popularly known, and these other factors, have ensured an unusual urgency to this self-examination. This is, from all points of view, a great value.

As affecting directly rural work in China, one could hardly expect anything startlingly new as a result of Laymen investigations. When one hears that a few of their investigators even got as far into the "interior" of China as Hankow, it sounds like telling a Californian that you have been as far west as Chicago. It give a similar right only to speak from experience.

Apart from the unstable foundations upon which the Report rests, the prestige that its recommendations may enjoy in certain circles may be a real help to those who are in a position to experiment along the lines indicated. It is only to be hoped that the controversies resulting from the Report do not inhibit most mission supporters at home from contributing to the cause at all. This may prevent any of us from making such costly experiments, regardless of our personal motivation.

In Education, the report adds its emphasis to the long recognized necessity of schools,—middle schools in particular—revising their curricula to offer "direct aid to students in such callings as will render them most servicable to China." If the middle schools, which are all urban, would remember that 90% of China is rural, while working toward this end, many of our troubles in

securing competent leadership in rural work might be removed. If such an aim were attained, one could forgive many of the harmful effects of the Report. In the case of colleges, some of us wish that the Report had sought as diligently for ways of preserving the Christian character of the institutions as for ways of preserving their educational standards. The latter are already far better conserved than the former. Only a Christian service motive will ensure that students return to the rural areas from which they came.

The chapter on Christian Literature is all too short, considering the potentialities of such work. We agree whole-heartedly in regard to "the need and apparent practicability of providing circulating library service to pastors and other workers," especially in rural areas. We only regret that they do not indicate where we can secure funds to attempt something of a "comprehensive nature", as they recommend. Their idea of "comprehensive"—apparently one library for all China—would seem extreme.

In literature production, the lack of "effective plan" seems to need emphasis on the *effective*, rather than on the *plan*. Of plans we have seen aplenty, but the effectiveness seems to depend on something deeper than mere planning. We all hope and pray for that "something!" Some of the suggestions regarding types of literature needed are quite good, and would help rural work, but there are plenty of unbiased Chinese whose judgment would be the exact reverse of the Report's, even here. We hope the producers will *plan ahead* more in the future so material can reach rural areas—where printed matter may take three months to arrive—in time to be of some value.

Cooperation in distribution is a theme dear to the heart of most remote-district purchasers. That there are "forty-five" producers of literature in China is no problem to any but their backers. The lack of effort on the part of these forty-five to make their publications also available at retail, through such central organizations as the Kwang Hsueh Publishing House is, however, a real misfortune to all concerned,—and to the cause in particular. The favor shown the C.L.S. membership plan, or book club, was not misplaced. Fortunately the Kwang Hsueh Publishing House is willing to perform an equivalent service for those who wish to buy all new books put out by other publishers. One cannot but hope, though, that at least the big societies will follow the lead of the C.L.S., N.C.C., and Lutheran Book Concern, even if on a more modest scale.

The chapter on medical work is anything but comforting to a lay rural worker. It has yet to be proved that rural China can be largely affected by workers or institutions "vigorously concentrated" in the larger centers alone—and that is what concentration inevitably means. We all would like "fully effective professional standards." Such things, however, lose their meaning—except in personal professional sacrifice for the doctor—when one is ten days away from the semblance of modern medicine. What we need is more of the spirit and example which will lead Chinese doctors to return

to the rural areas, regardless of *all* the sacrifices involved. One wishes that some attention had been given, instead, to the rural medical service being organized by the Mass Educational Movement in Tinghsien, Hopei. Their system is based upon semi-trained volunteer "Health Officers" in each village, under the supervision of a doctor in a health center. Their system includes a modern hospital with specialists to be available for the more serious complaints, and for proper oversight of the centers, and to enable the "Center" doctors to keep up their medical training.

Under Agricultural Missions, one again feels that the experience gained at Tinghsien might have been a more reliable guide. The research work done in colleges is only valuable to the expert. We need experts at least as close to the actual working conditions of the people as are Dr. Yen and his associates. This is far more of a problem than that these experts belong to different missions, and not be under unified swivel-chair direction.

In industry, as in agriculture, even the Tinghsien group is far from a solution, or even an amelioration of rural problems. But again, the Report leaves one with the wish that the investigators had seen more of Dr. Yen's mud-housed associates. It would, also, be fortunate if missionaries could contact more business people who are willing to associate with us on a basis which the church at home could approve. There are such, but one wonders if they are not in a better position to find us out, than we to discover them.

"Re-Thinking Missions" cannot but exercise a great influence on rural work. Even its final chapter on the Home Base would affect us vitally if it were practicable. It would certainly revive bureaucratic foreign control of most mission work, with corresponding advantages, but hardly to the ultimate good of the cause of the Church in China. Altogether the Report is well worth reading, though it hardly represents the viewpoint of the laymen who actually support missions.

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My Christian Experience

CHIANG CHIH CHIANG.

A TRANSLATION

GOD calls a man before, and not after, he is born. I learned this from reading Jeremiah 1,5:—"Before I formed thee in the belly, I knew thee." And Paul, too, is right in what he says about predestination. Before I knew the Lord, there were many times when I was up against an hopeless situation. Yet I was often able to get out of the difficulty. But now as I look back over it, I am convinced that it was entirely due to God's unseen protection. I should like to narrate one such instance as an introduction to this biographical sketch.

In 1911 I belonged to the revolutionary party and was an officer in the 20th route army. When trouble broke out at Lienchow, and the Ching Dynasty made strenuous efforts to arrest all revolutionists, I had to leave my post. I went south to join up with the expedition against the North. I went to Yung Ping, intending to go south by the sea route, and was stupid enough to carry along with me books on military tactics, my military uniform and my false queue—all of which were strictly forbidden at that time.

I passed through many places where the Imperial troops were stationed. It was their duty to search for members of the revolutionary party, so you see, if they had searched me, my life would have been in danger. But who could have thought that God, the Supreme Ruler, would have given a special, loving, protection to one stupid but honest person? So it was that I passed safely through many dangerous places.

When I reached Chinwangtao, I stayed at an inn. Immediately, quite a number of soldiers came to my room. They searched me, but not very thoroughly, but it made me feel that this was not a place in which to stay long and I become extremely anxious to sail south at once.

I asked the proprietor of the inn, therefore, to secure me a ticket for the steamer. After a little while he came back and said to me, "There is a boat for Shanghai but there is no accommodation available on it. But I have secured a place for you in the coal bunkers. If you are willing to go this way, you may." So I hired a coolie to take my three pieces of luggage to the wharf.

At the wharf, there were a large number of officers of the Imperial army wearing their round hats with the red tassels. They had been specially posted there to make careful search for all revolutionists and when I saw how many of them there were, I was terrified. I thought that I would surely be caught that time.

One of the men came up to me and opened my luggage and had searched about half of it, when, suddenly, to my surprise, he straightened up and said, "You may go."

When he said this, I felt as though I had fallen from a one-thousand-foot precipice on to a heap of soft straw.

I was amazed and congratulated myself on my luck. Now I see it was as though I had escaped from the jaws of a tiger. It was God who saved me, though I did not know it at the time. This then was a blessing received by me from God, before I had confessed Him and so I shall never in my life forget it. And now I shall relate in detail, the history of my conversion and something of my Christian experience.

Conservative by nature, I have been slow either to approve or despise any religion. I had always considered it sufficient to be a good man not contaminated by the evils of society. I did not know

what religion really is. As to Christianity, I had even greater doubts! I believed, that although foreigners who came to China to preach might not have any ulterior motive, they certainly could not be of any benefit to China. This was my opinion up to 1915.

In 1915, (the 4th year of the Republic) for the first time I began to have faith in Christianity. In that year I met General Feng Yu-Hsiang in Szechuen. As we had the same revolutionary purpose, I was very glad to be his subordinate. I worked with him constantly, putting forth every effort in the hope of saving the country and the people.

Every time I went out with him he invited me to go to the Y.M.C.A. There he would introduce me to some of the members. I realized that the members had good manners and a humble attitude; both different from that of ordinary members of society.

This was the first time that I had had any intercourse with Christians and so I studied them very carefully. The great majority of them were different from the ordinary members of society. This greatly inspired me, and the doubts that I had concerning Christianity were, for the most part, removed. Actions really influence people, you see, much more than words; for from this time the seeds of Christianity were planted in my soul.

In the same year, Yuan Shih Kai proclaimed himself Emperor and General Feng Yu-Hsiang joined with General Ts'ai Ho and together they sought to overthrow Yuan. I was ordered to represent General Feng in Chengtu, the capital of Szechuen, and tried to oust Yuan's men.

I saw that the Christians in Chengtu were all interested in this movement and were indignant over Yuan's betrayal of the Republican cause. They were much more interested than those who were not Christians. I was filled with amazement when I found that those brought up in the church, instead of being harmless as I had thought, were really of great benefit to the country. If all the people followed their example there would be no fear that the country would not be strong. Then I remembered how those people at present in power were all fearless in their evil ways, and thought that if only we could find a way to put the Christians in power, we need not fear that they would ever use their position for their own selfish advantage, as the present holders thereof were doing!

At this time, although I did not understand very clearly the underlying principles of Christianity, I was thoroughly convinced that it contained a mysterious and unimaginable power. Most of my doubts vanished and this then was really the first time that I was seriously influenced. For this reason the memory remains with me.

In 1916 I came back from Szechuen to Lang Feng with General Feng. Lang Feng is near Peking and General Feng constantly invited pastors from Peking to come out to preach and hold Bible

study classes with us. I had then come to the point where I thought that Christianity was right but did not in the least understand the wonderfulness of it.

In 1918, when our army was stationed at Wu Hsueh, we had opposition on every hand so General Feng commissioned me to go and make arrangements with various persons. At Kiukiang I stayed at Wu Kung-Chin's home. He was an old man of over fifty years, yet he looked like a very active youth. One could neither detect in him the sign of age nor the air of an official. Every morning he got up early and did some manual labour. In all his relationships with other people he was always kindly, treating them as though they were his brothers. He said grace at every meal and for the first time I saw a man who was careful and dignified even in his eating. Of course, I closed my eyes with the rest, and listened to what he had to say in offering his thanks. He prayed in terms of contentment, gratitude and indebtedness and the result was that I felt the food had a better flavor.

General Wu Kung-Chin's wife was a woman with a kind and good heart and during family prayers I saw that she prayed with much understanding. She prayed for General Feng and his army very earnestly indeed. After prayers were over she brought a great crowd of children to see me and said, "These are all my children." I was surprised to find that she had so many, but after careful inquiry I found out that the majority of them were orphans whose care she had undertaken.

Afterwards I visited the hospital and the other philanthropic institutions which General Wu had established and which were managed with a spirit and efficiency seldom seen in other places! Formerly I had only known that General Wu was an old official of the Northern Army and that he was nicknamed "little pigtail Wu." I had not dreamed that he could be so wondeful a man. So I admired him from the bottom of my heart not only because what he did was different from what other officials did, but also, because instances of such goodness are seldom found in any society. I was also conviced that in Christianity there was a profound mystery and illimitable power. This was the second time that I was deeply influenced and always afterwards I was more than willing to stay at General Wu's home whenever I passed through Kiukiang.

When I was in Changte, Hunan, in the fall of 1918, I began to go regularly to church to hear the gospel. Later in the year I was baptized by Pastor Chang of the Presbyterian church. Before I had received baptism I frequently dreamed that I was taking a bath in a tub or in a canal, which may have been the Lord revealing to me what was about to happen.

At the time of my baptism I was very conscious of my defects and my lack of understanding of the Bible, and, considering myself unworthy, I hesitated about being baptized. After the very earnest persuasion of Pastor Chang and General Feng I finally consented. But I constantly felt that as a baptized Christian, if I did not study

and understand the Bible, I should not only sin against myself, but also against those who had introduced me to Christianity. From this time on I resolved that no matter where I was, whether travelling or in camp, I would always study the Bible. And no matter whether I was traveling by train or by cart, never once did I omit to do so.

There were times when I was calling on high officials and had to spend long hours in the waiting room, so I used to take out my pocket Testament and read; for I was unwilling to waste this valuable time. I received great benefit from my study. I felt frequently that God anointed me with His oil of grace and so I devoted myself more and more to Bible reading, prayer and worship.

I also began to collect all books that had to do with the teachings of Christianity. I found that such pamphlets as "The Relation of Education to Religion", "Christianity in the Home", "Benefits of Christianity to the Republic", "Christianity in relation to Law and Government", and "The Mystery of Evil", helped me very much. These are all published by the Christian Literature Society and I feel greatly indebted to the authors for them.

In 1919 I was ordered to Tientsin. The Y.M.C.A. was celebrating its twenty-fifth anniversary and at one of their meetings Mr. Chen Tse-Kao introduced me to Mr. Chang, then a professor in Nan Kai University. I heard him preach. His sermon was reasonable and comprehensive, full of illustrations, and all quite out of the ordinary.

As soon as it was over, I asked him, "How can I get Christianity?". "The New Testament", he replied, "is a wonderful book, and we can never entirely fathom its meaning. Study it for ten years and every year you will receive further enlightenment in it". These words made a deep impression on my mind, and at once I began to prove it for myself. I made great progress in my study of the Scriptures and kept my morning watch without fail. I took my Bible with me wherever I went, never for a moment parting with it or forgetting it, remembering it, just as though it were my life. Moreover, I worked hard organizing Bible classes and prayer meetings in the camp, for I was anxious to share my blessings. These we carried on even when we were actually at war. Then it was, that I resolved to read the whole Bible through at least once each year.

In this way my mind became much clearer than it had been, and as I had the inspiration of Jesus and the teaching of Mr. Chang, I realized more and more the necessity of studying more books. I kept thinking, that the great prophets of the old Testament like Moses, Isaiah, Daniel, Ezekiel and the rest, had the same aim as our Chinese sages, Confucious, Mencius and others. They all wished to enlighten the world and save the people.

As an example of what I mean I shall quote from I Yin. He said, "Heaven's way of increasing people's knowledge is by having those who first receive enlightenment, pass it on to those who are still unenlightened. I am one of the first to be enlightened and I

shall try to enlighten others." The whole chapter which contains these words has much in common with the teachings of Moses, Isaiah and Ezekiel. Also the doctrines of "Paying respect to Heaven", "Worshipping Heaven", Imitating Heaven", "Obeying Heaven" and "Serving Heaven" all go to prove that they worshipped the One Supreme Ruler. So I often felt that our ancient sages were all deeply religious.

If we were to gather together all the sayings that have to do with "Principles of Heaven", "Decrees of Heaven", "Virtues of Heaven", "Teachings of Heaven" and show how these ancient teachings are related to our religion, we might be able to make the work of evangelists more effective. For many will know that the great source of "Tao" (teaching) came from above and they will more readily understand the principles of salvation when they are linked up to the beliefs that they have already held.

(To be Continued)

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Our Book Table

MEMORANDA PRESENTED TO THE LYTTON COMMISSION. *V. K. Wellington Koo. Published by the Chinese Cultural Society, New York City.* 2 Vols: pp. 940 Price G.$3.00 Plus Vol. 3. G.$1.00.

These three volumes make an impressive appearance. Well printed on good paper, bound in yellow paper covers, and whilst not ponderous in size yet they are of a bulk to suggest some importance. When we turn within, the arrangement, the fine and bold type at once command attention. Vols. 1 & 2 contain 29 Documents presented to the Commission. Vol. 3 contains pp. 190 and is concerned with replies to questionnaires raised by experts of the Commission of enquiry concerning the Three Eastern Provinces. Each document and questionnaire is concerned with some particular and specific subject. For example Document No. 1 deals with the General Memorandum on the Sino-Japanese Dispute: No. 16 is a Memorandum on the So-Called Anti-Foreign Teaching in Chinese School Books. No. 29 is a Memorandum on the sale and Smuggling of Narcotic Drugs in China by Japanese Subjects and Firms. No. 14 is a Memorandum on the Boycott. No. 11 is a Refutation of Japan's claims Based on the So-Called 53 Outstanding Cases. Of the Questionnaires No. 1 gives an answer on the Administration of the Special Area in the Three Eastern Provinces. No. 5 deals with the Annual Imports coming from the Three Eastern Provinces to China Proper. No. 2 deals with Immigration: and so on. These selections are given to show the variety of the subjects considered by the Commission and presented by the Assessor. Each subject is presented in a most succinct manner. They are so presented by divisions and sub-divisions, with leading titles in bold type, as to catch the attention and engage the mind directly.

The foregoing remarks deal with the mechanical parts of the Memoranda and they are mentioned in the review to show the care with which the whole work was presented. Every detail is given with care and drawn up with the utmost perspicacity.

Something may now be said on the more important aspect of the work, that is, the subject matter of these Memoranda. And the first thing that should be said is that here we have a series of subjects that constitute a great deal of history of the Far East for the last 50 years. In many respects these volumes will be a repertory of information on important events in China, and, as the final issues of present circumstances are not clear, they will be often referred to by future historians.

Dr. Koo was the advocate of China before the Commission, deputed by the League to visit the Far East and to enquire into the occupation of Manchuria by Japan. It is required in an advocate that he present all the facts relative to the case in point, in a way that shall create the most favourable impression: and that he do it in a spirit of fairness. Exaggeration would only prejudice impartial judges against the party so doing. In pleading before the Court rhetorical methods might help in persuasion but in documentary evidence the simple narration of fact is possibly the most effective method. It will be generally conceded that Dr. Koo has been satisfied to rest his case on a simple presentation of the facts concerning each and every issue. And the general effect of a reading of these facts on the mind, undoubtedly, is that Japan has been steadily seeking to gain points of vantage in and over China.

Japan, in her defence for the attack made on Manchuria, stated that one of the chief reasons for her doing so was the provocation given the government by China. There were 53 cases in all. The Japanese version of these cases are given here, followed by the statement of the actual facts of the case. These 53 Outstanding Cases are mostly concerned with railways and mines. An impartial reader must come to the conclusion, after considering the version and the facts, that, on the whole, China was not guilty of serious aggravation: certainly nothing sufficient to justify the occupation of the vast district that is now practically under Japan's control, though, nominally another power has been created. Looking at the report as a whole it is not possible to think that the Commission could come to any other conclusion, in their final report to the League, than they did.

These Memoranda go to show that where Chinese representatives had to answer Japanese accusations against China of obstructing Japanese interests they have for the most part made adequate and plausible explanations and demonstrate that the Japanese had no just reason for the charges they made, except it be acknowledged that Japan was the proprietor of the Three Provinces and adjacent territories, which was not the case, of course. Looked at, and considered from another angle, the advocate for China can give many grounds for concluding that Japan has been steadily pursuing a policy of gaining control of the territories now known as Manchukuo. That Japan had some grounds for maintaining a deep interest in these lands must be conceded. And if she had proceeded to maintain this interest in less aggressive and more legal ways than she has done through her military operations the moral balance against her would not be so heavy today. This she herself must be aware of, for she has tried by equivocal methods to win a favourable opinion by advancing reasons for her military operations that she was doing so to free the Three Provinces from anarchy and oppression and that she was supporting the strong "independence movement," the rise of "racial self-consciousness" and the rising spirit of "self-determination" within the territories. These high sounding names had some power when used by President Wilson but as used by the Japanese they fell flat. It is strange that a clever people like the Japanese could imagine that the world could be hood-winked in this way. This is a curious example of an amazing psychological self-deception.

One could go on reviewing for long the matters discussed in the Memoranda and find much to inform the mind from a psychological as well as from the historical viewpoint. E. M.

ANNUARIO PONTIFICIO PER L'ANNO 1933. *Citta del Vaticano. Tipografica Poliglotta Vaticana*, 1933. pp. 1080.

This is the *Pontifical Year Book* for 1933. It opens with a recent picture of His Holiness Pope Pius XI, still vigorous looking in spite of his 76 years of age. Then follows the list of all the Popes from St. Peter down to Pius XI who is the 261st. It reproduces the iconographic series started in the

5th century and continually brought up to date as it exists in the Church of St. Paul, outside the walls of the city of Rome. Of each Pope we are given the name, the year of his election and of his death and the number of years, months and days of his Pontificate.

A whole page of the Year Book is dedicated to Pope Pius XI. He was born in Desio, near Milan, on May 31st, 1857, elected Pope on February 6th and crowned on February 12th, 1922.

Then comes the list of all the Cardinals who regularly should number 70. Today there are 57 Cardinals; 6 of them belonging to the Order of Bishops, 48 to the Order of Priests, and 3 to the Order of Deacons. Of these, one was made Cardinal by Pope Leo XIII, 7 by Pius X, 13 by Benedict XV and 36 by the present Pope. Fifty Cardinals have already died under the Pontificate of Pius XI.

The present state of the Catholic Hierarchy in the world is as follows: 7 Suburban Sees; 10 Residential Patriarcates; 4 Titular Patriarcates; 207 Residential Metropolitan Sees; 37 Residential Archiepiscopal Sees; 900 Residential Episcopal Sees; 665 Titular Metropolies, Archbishoprics and Bishoprics; 45 Prelatures and Abbeys "nullius"; 253 Vicariates Apostolic; 105 Prefectures Apostolic; 32 Independent Missions.

Leaving aside the countries where there are less than ten Bishops in all, the number of Metropolitans and Bishops in the countries where the Hierarchy is more developed is respectively as follows: Checoslovakia, 2 and 11; England, 4 and 14; France, 17 and 70; Germany 6 and 19; Hungary, 2 and 9; Ireland, 4 and 24; Italy, 39 and 235 (not including the 7 Suburban Sees); Jugoslavia, 2 and 18; Poland, 6 and 18; Portugal, 3 and 11; Rumania, 2 and 8; Spain, 9 and 50. So much for Europe. As for North and South America: Argentina, 1 and 10; Bolivia, 1 and 6 (besides 3 Vicars Apostolic and 1 Prefect Apostolic); Brazil, 17 and 71 (besides 2 Pref. Ap.); Canada, 10 and 27; Chile, 1 and 12 (and 1 Vic. Ap.); Colombia, 4 and 11 (besides 4 Vic. Ap., 7 Pref. Ap. and 1 Superior of Mission); Ecuador, 1 and 6 (besides 4 Vic. Ap. and 3 Pref. Ap.); Mexico, 8 and 25; Peru, 1 and 9 (besides 3 Vic. Ap. and 1 Pref. Ap.); the United States, 15 and 90; Venezuela, 2 and 8 (besides 1 Vic. and 1 Pref. Ap.). In Oceania: Australia, 5 and 18 (besides 2 Vic. Ap. and 1 Superior of Mission); the Philippine Islands, 1 and 9 (besides 1 Pref. Ap.); elsewhere, 24 Vicars Apostolic and 11 Prefects Apostolic. Mission lands in Asia and in Africa are ruled over mostly, although not exclusively, by Vicars Apostolic and Prefects Apostolic, or Superiors of Missions. Here are some figures regarding them: (1) Asia: China (2), 76, 29, 12; India, 3, 5, 2 (besides 11 Metropolitans and 34 Bishops); Indochina, 12, 2; Japan, 2, 5, 2 (besides 1 Metropolitan and 4 Bishops). Africa: Belgian Territories, 15, 7, 1; English Mandates, 9, 3, 1; English Territories, 27, 12, 2 (besides 3 Bishops); French Territories, 15, 8 (besides 1 Metropolitan and 2 Bishops); Italian Territories, 4.

The Hierarchy has been most wonderfully developed under the present Pope. In the last ten years and up to December 31st, 1932, Pius XI has erected 84 new Archiepiscopal or Episcopal Sees and 34 Vicariates Apostolic. Moreover he has raised to the rank of Vicariates Apostolic 20 Prefectures Apostolic already existing, while he himself has first established and then raised to the rank of Vicariates Apostolic 14 more Prefectures Apostolic. Finally he has established 70 new Prefectures Apostolic and 24 Independent Missions. Having given so much impetus to Foreign Missions, it will not be surprising if Pope Pius XI goes down in history as the "Pope of Missions."

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1. The first or only figure designates the number of the Vicars Apostolic; the second, if there is any, that of the Prefects Apostolic, and the third, when it is given, that of the Superiors of Independent Missions. Generally only Vicars Apostolic are consecrated Bishops.
2. At the time of writing, these figures should be corrected thus, 78, 29, 12 (besides The Bishop of Macao).

The list of about 150 Curias of Generals of Religious Orders, who for the most part reside in Rome, most happily completes our information about those in charge in the Catholic Church.

Then comes the Roman Curia. Twelve Roman Congregations, nine Pontifical Commissions, three Tribunals and six Departments, composed of Cardinals, Advisers and Experts on each branch, cooperate with the Pope in the general government of the Catholic Church all over the world.

Never has the Holy see had such a world-wide standing as to-day. The Pope has his own Representatives with diplomatic character in 36 states, namely: Argentina, Austria, Bavaria, Belgium, Bolivia, Brazil, Central America (viz. Costarica, Honduras, Nicaragua, Panama and Salvador), Checoslovakia, Chile, Colombia, Ecuador, France, Germany, Haiti, Holland, Hungary, Ireland, Italy, Jugoslavia, Lettony, Liberia, Lithuania, Luxemberg, Paraguay, Peru, Poland, Portugal, Rumania, San Domingo, Spain, Switzerland and Venezuela. Moreover 22 Apostolic Delegates represent the Pope without diplomatic character in Africa, Albania, the Antilles, Australasia, Bulgaria, Canada and Newfoundland, China, Congo (Belgian), Esthonia, Egypt (together with Abyssinia, Arabia and Eritrea), Greece, India, Indochina, Japan, Mesopotamia (together with Minor Armenia and Kurdistan), Mexico, the Orange Free State in Africa, Persia, the Philippine Islands, Syria, Turkey and the United States. On the other side, the Military Order of Malta and 36 Nations have their Representatives at the Vatican. They are: Argentina, Austria, Bavaria, Belgium, France, Germany and Prussia, Haiti, Honduras, Hungary, Ireland, Italy, Jugoslavia, Lettony, Liberia, Lithuania, Monaco, Nicaragua, Panama, Paraguay, Peru, Poland, Portugal, Rumania, Salvador, San Domingo, San Marino, Spain and Venezuela.

The heart and center of the Catholic Church has always been Rome. Thousands and thousands of young clerics hail from all parts of the world to attend there to ecclesiastical studies under the best professors within the Church. The city of Rome has 8 Institutes of High Ecclesiastical Studies, 11 Pontifical Academies, 5 Seminaries, 27 Ecclesiastical Colleges according to the different nationalities and 25 other Colleges for members of Religious Societies.

To make our bird's-eye-view of the Catholic organization all over the world more complete, let us add the number of the Clergy and of the Catholic population.

According to the latest available statistics dated about 1930, the Catholic Priests numbered: in Africa, 4,550; in America, 51,263; in Asia, 10,171; in Europe, 251,154; in Oceania, 2,146. The grand total was therefore of 319,284; of them 64,000 were Religious.

The same statistics gave the following figures for the Catholic population:

Africa	5.387.678
America	125.569.905
Asia	17.038.874
Europe	201.855.900
Oceania	1.987.308
Total	351.839.665

FOREIGN INVESTMENTS IN CHINA. *C. F. Remer. MacMillan Co., New York.* U. S. Currency $5.00.

The author of this volume of 708 pages was sometime on the staff of St. John's University, Shanghai. It embodies the results of much meritorious, involved and painstaking research. Beginning with a short treatment of the history of and economic conditions in China it goes on to a general picture

of foreign investments in China and ends with individual studies of American, British, Japanese, Russian, French, German and some other smaller national investments in China. Much delving into ledgers, archives and peering into personal opinions has gone into the accumulation of the mass and massing of figures presented.

It is a commonplace criticism that mission administrators do not keep their transactions in such form that final assaying of them in figures is possible. Poring over this volume leads to the impression that business men are not much better in this regard when it comes to a final showdown of the total of their transactions in connection with China. For after scrutinizing and analysing the figures he has secured the author invariably has to strike an estimate as best he can. Such cautious phrases as "it is possible," "if we accept," "I have set down," occur quite frequently. All of which show that though this study is handled with consummate skill many of the results set forth are seen through a quite misty aura.

The borrowings of the Chinese Government are dealt with. These began practically in 1894. In this connection it is stated that the Chinese Government (page 119) has "paid out to foreigners more than it has received." Much of this borrowing was the result of political pressure. In endeavoring to sum up foreign investments in general account is taken of all the ways wherein and whereby foreign money enters China. It is stated (page 226), "It is not improbable (another of the many cautionary words used) that, on balance, China was a creditor country in the period before the World War, and it is quite certain that she is far from being a debtor country today to the extent that (the) total foreign investment of U. S. $3,300 million indicates."

Missionary givings to China are included in the above. These are naturally quite sketchy. Very little is said about British interests in this regard, once greater than the American, though much is said about the latter. The value of the total of British mission holdings and givings for 1930 (apparently) is given as about U. S. $9.7 million. American philanthropic and mission investments at the end of 1928 are estimated as U. S. $52,109,073. Again we are told (page 308) that the property of American missions and philanthropic societies amounted at the end of 1930 to U. S. $43,071,189, which is about 18 percent of the total American holdings in China at that time. Only about 23 percent of this was found in Shanghai as compared with 65 percent of the total of non-missionary American holdings. Table 14 shows that of mission property 14.7 is in medical work, 38.2 percent in educational work and 47.1 percent in evangelization and organized religious work. As a matter of fact another statement (page 305) that about 70 percent of mission property is devoted to medical and educational work does not agree with Table 14, (page 306) where it is about 53 percent. As a test of growth in American mission work we may compare the above figures with the estimate (page 260) that in 1900 American mission societies had property in China to the value of about U. S. $5 million. A general estimate (page 212) is as follows. "Taking everything into account, I arrive at an estimated inpayment for mission and philanthropic purposes of Chinese $25 million for 1928, Chinese $30 million for 1929, and Chinese $40 million for 1930.

This volume does not specifically mention the support of missionaries themselves as an item of inpayment into China. Careful scrutiny leaves this reviewer in doubt as to whether it was actually included. It is the largest item of inpayment concerned and most of it is spent in China. If it was included, then the estimate thereon was wide of the mark judging by the number of missionaries from the United States actually recorded for the latest study. For 1900 this is given as 1,000; for 1914 as 2500; for 1930, the period of the last study, as 2,200. This latter figure is away off. Since he does not mention it in his lengthy Bibliography, one wonders if the author had seen the "World Missionary Atlas" published in 1924. As a results of his 1930 study the author estimates a total of sixty American Protestant

societies. The Atlas lists 68 and gives for 1924 a total of 4182 missionaries from societies in the United States as over against his figure of 2,200 for 1930. As a matter of fact the total number of missionaries on January 1927 was 8,250 and in 1930 6,436 a decrease of 23 percent as over against Mr. Remer's estimate of decrease between 1927 and 1928 of twenty percent. None of these latter figures are correct as 1927, a year within the period dealt with, registered the peak number of missionaries. Of the total of 8250 missionaries Americans were considerably over half. The lack of definite reference to this factor of missionary support and the discrepancies as to these actual numbers lessens greatly the value of the estimates made when one seeks to measure the contribution of American Christians in this regard.

Mr. Remer says much about China as a place for investments and discusses those aspects of Chinese life and thought that affect her economic relations to foreign powers along these lines. It is interesting to note, too, that the Government of Japan is a larger direct investor of funds in China than any other power. Enlightening, too, are the passing observations as to how these economic investments affect the life of China and the relations of other powers to each other. To read is, furthermore, to realize what the rise of the modern money power in the West has meant to and in the awakening of China.

F. R.

SOUVENIRS OF A JOURNEY THROUGH TARTARY, TIBET AND CHINA. *E. Huc, Lazarist Press, Peking.* 1931. *New Editon. Annotated and Illustrated by J. M. Planchet, C. M.* 2 Vol. 9½ x 7. Pp: Vol. I xxvi & 361. Vol. 2., Price $10.00.

This is a new editon of an old classic: for such we may call the well-known work of the travels of Fathers Joseph Gabet and Huc who made the daring journey into Tibet in the years 1844-46 braving many perils in the unknown parts of Asia and triumphantly overcoming many obstacles and dangers in a journey undertaken at the request of the Pope who desired to know the extent and nature of the Apostolic Vicariat of Mongolia, newly created. So these two Lazarists were deputed to this work. That they went as far as Llasa was not volitional, but by the compulsion of circumstances: for they were obliged to keep to the great desert of Kalmuky by reason of war between China and Tibet. Since they could not go back they pressed forward and came finally to Lhasa, the capital of Tibet. Here they had success for they built a small chapel and for the first time true prayer was chanted in this capital city of Buddhism.

M. Gabet died in Brazil of yellow fever in 1853. The Abbé Huc was born in 1813 and died in 1860. Neither reached a span of fifty years. The hardships of their journey had weakened and undermined their vigour. From Tibet they returned to Macao where Father Huc stayed a good while to revise the notes and observations of their arduous travels. In the meantime M. Gabet was ordered to France and on the voyage he travelled with Mr. A. Johnstone, secretary to Sir John Davis who found the narration so important that he sent a copy of his notes to Sir John, who, in turn, found the contents so entertaining that he embodied the whole in a despatch to Lord Palmerston. Subsequently M. Huc published the travels in two volumes, which found so much favour that the Travels have taken their place as one of the great chronicles of travel.

They were not unchallenged. General Prjevalsky questioned their veracity and their historical worth. He maintained that the two travellers never did reach Lhasa and that much of the narration is a fabrication of the imagination and not the recital of actualities, seen and encountered on a journey. He adduces many ostensible proofs of his allegations, and, he had this advantage

over the two travellers—the possession of scientific knowledge. It is now, however, admitted that the account is veracious and the testimony of Elias, Yule, David, the Prince of Orleans has vindicated Huc's work. The Abbé was a most facile writer. His easy, flowing sentences have adorned the strange things he had to narrate, and if he was led occasionally to add colour by his description to an event, which was in itself marvellous to alien ears, it would not be surprising if the effect on a mind, trained in science, would be to create doubt and suspicion. The account of the marvellous birth of Tsong-Kaba and the events surrounding his life bear the impress of the extraordinary: the record of the establishment of a church in Lhasa itself and similar recitals may create an atmosphere of uncertainty on the reality of the narrative.

A missionary visited, years ago, a small town on Dartmoor and astonished his host by saying that some Asiatics drank so much strong spirits that it was dangerous for them to get near a blazing fire. The host ever after entertained great doubts as to the veracity of all missionaries. Such a story is related by M. Huc and, of course, the possibility of spontaneous combustion has always to be taken into account. But on the whole it may be taken for granted that the vivid narratives of the author of this work were all founded on fact but possibly coloured by a warm imagination.

If one were to be captious and wanted to cavil, one of the fresh illustrations in this edition would give an occasion. There is a woodcut of the harvesting of opium (Vol. 2., page 245). This shows the attendant holding a tin and the liquid opium flowing from the open top of the pod into the tin. The poppy head is still surrounded with the scarlet flowers. This is not a picture of reality. For the capsule, as a matter of fact, is cut round after the flowers have fallen, and after a night the juice oozes out and is scraped off the following day. Whether the juice can ever be collected as depicted in the picture is very doubtful. This may be a figment, the work of a lively imagination: but not that of M. Huc.

The work, as has been indicated, is a classic with a worldwide reputation. Given an observant eye, a warm and glowing imagination, a facile pen and a virgin soil of vast extent for the exercise of such talents we should expect the result to be a work of distinction. All these qualifications and conditions met in M. Huc and his companion. They took an unusual journey into an unknown land: they were surrounded with ancient traditions, and a civilization handed down from immemorial times. They had at their service the organizations of a complex government and a social fabric rich in ancient habits: along the way new things met them at every turn: they picked up here and there the rich lore of the country. Religion and history offered them rich treasures from their storied urns: as they journeyed for months over plains and mountains by rivers and lakes: through busy cities and wide plains and deserts, dull indeed would be the men that would not be mentally loaded with information of matchless interest if they were unimpressed by all they saw. But these two intrepid writers had the eyes to see and the pens to write, and from the daily journals M. Huc wrote the two volumes we have, at his leisure, in Macao. The work has been translated into many languages and passed through many editions. It is not surprising. It would be strange if it were otherwise. And those who have not read this fascinating work have a rich pleasure in store.

The present edition has been compared with the second English one. No change can be found in the text. But in many respects there are additions in the present edition that enhance the value of it. Some may be mentioned. There is a much longer preface by the editor, containing information of interest. There are valuable appendices to each and every chapter. There are numerous full page photographs of noted buildings, of celebrated men and of matters pertaining to distinctive customs.

In the archives of the Catholic communities there must be some most precious and interesting relics. And these photographs of K'ang Hsi and of Ch'ien Lung and other historic characters add very much interest to the volumes. It is an edition de lux. Some typographical errors remain, such as *illustrous* on p. xiv.

The Lazarist Press must be congratulated most heartily on the production of such a finished book. E. M.

THE GILDS OF CHINA. *Hosea Ballou Morse, LL.D. Shanghai: Kelly & Walsh.* 2nd edition. Pp: 112.

Dr. Morse has done more than present an history of "The Gilds of China": he tells much, also, of the practices and habits of the English Gilds. He incorporates material from Ashley's *Introduction to English Economic History and Theory* and from Unwin's *The Gilds and Companies of London.* For comparison and information quotations from these are put side by side with accounts of the practices of the Gilds of China. The facts relating to the Gilds of China, Dr. Morse takes from the very full account given in the R .A. S. Journal N. C. B., Vol. XXI pp. 132-192, year 1886 (not 1889 as given by Dr. Morse, Pref: vi). He justly pays a high tribute to this valuable contribution by Dr. Daniel J. Macgowan. As an account of Chinese Gilds alone this paper is more compact than the treatise offered by Dr. Morse. Dr. Morse says he brings to the subject a certain degree of personal knowledge, "but I have always referred to information already in print, whenever it existed." It certainly existed in this case in full measure and as but little new information has been gathered it seemed hardly necessary to add this work. Possibly there is room for further investigation into Chinese sources, histories and folklore and so on, and it is disappointing that Dr. Morse has made no fresh contribution.

These gilds are very old in some respects. The Bankers' Gild of Ningpo refers the origin of its craft back....to the Chow dynasty 1122-255 B. C. These gilds are generally associations within the community and, like those in London, were founded for mutual protection and trade. Within their sphere they were autocratic and members disobeyed at their peril. Each craft as a rule had its own gild and all had certain cooperative methods. Religion was a strong bond of unity between the different gilds in London but the religious sense in China was weaker, though there were temple services in connection with gilds therein. In London in the Middle Ages this bond was intimate, binding and secret. But the many differing objects of worship in China weakened the general effect of the uniting bond. In Wenchow, for instance, the initiate had to pay an entrance fee to the God of Medicine: naturally the merchant in the silk trade did not feel interested. There was no common bond of unity.

Gilds in China have never acknowledged the civil law nor sought its protection. They had their own methods of making effective their displeasure, as may be seen in the power they exercised over foreign shippers in more recent times. Any member showing sympathy, with a dismissed person, was subject to heavy fines. Sympathy is perilous in such cases. In industrial crafts masters and artisans are admitted to membership. Occasionally journeymen set up an organizations of their own to combine against their masters. The end attained, the union is dissolved. We are reminded of Hogarth's cartoon of the apprentices.

These gilds have not only served the purpose of mutual self-defence, but they have served as a training ground in self-government too. It would have increased the value of the book if this aspect had been dwelt upon, and the whole question of gilds treated from the viewpoint of their effect on social life. E. M.

I. THE CHINESE INDIGENOUS CHURCH MOVEMENT. *Violet M. Grubb. Sixpence.* II. THE FIRST STAGE IN THE CHRISTIAN OCCUPATION OF RURAL CHINA. *Sidney J. W. Clark. Threepence.* III. THE "NEVIUS METHOD" IN KOREA. *Threepence. World Dominion Press, 113 Fulton Street, New York, N. Y.*

The first and third of these short pamphlets are reprints from *World Dominion.* They all deal with the problem of planting the churches in the first stage of mission work. This is looked on by Mr. Clark as the *"life-bringing"* stage. The writers not only do not deal with the other "multitudunous forms of missionary work" they do not attempt to show the relation of the churches to such. Each pamphlet deals with a thesis and considers very little the many problems already existent in connection with the thesis. Likewise not much of critical attention is given to the plans proposed. Certain criticisms of the "Nevius Method" are, it is true, included. One feels, however, that these pamplets point one back for principles rather than trying to find out what principles are called for under circumstance quite different from those prevailing in apostolic times. Thus in one pamphlet missionaries are considered mainly as peripatetic advisers or evangelists. Churches are thought of only in terms of self-support for worship and evangelistic effort. Many will wish that solutions were as easily found and worked as is assumed in these pamphlets. Yet those who feel that we are still in the first stage of missionary work, that of preaching and planting the church, will find these pamphlets suggestive. Others who face the intricate questions of a much more advanced stage will wish for much more light than they give. Some, too, are inclined to raise questions about the spiritual vitality of the church in Korea that bear upon the use of the "Nevius Method" that are not dealt with in these pamphlets. In short, these pamphlets are earnest propaganda for some very restricted solutions to the problems of Christian work in "mission" lands. F. R.

THE CHINESE CHURCH IN ACTION. *John Foster. Edinburgh House Press, 2 Eaton Gate, S. W. I., London.* paper covers. 2/– net.

The writer of this conversational treatment of the Chinese Church and its changing environment has been in China a little over a decade. He has during that time, however, used his eyes and mind to good advantage. In dealing with the Church, youth, Chinese religions, social change, Christian education, evangelism and the present Christian opportunity he does not handle any of them exhaustively. Yet in a way that he who runs may read he shows he has a feeling for the inwardness of what is happening to the Church and China. He does not minimize their difficulties nor magnify their achievments. Nevertheless he brings out in an interesting way the significance of Chinese leadership, the influence of Christian education and the fact that missionaries are still wanted. The conflicts incident upon change are outlined. He is, perhaps, too sure that Confucianism and Buddhism "have little to do with the China of the future." He is a little too sure, too, that "Almost all progressive Chinese count these things among their country's worst enemies." (page 61). Such statements are built up more on his own wishes than on a wide study of actual conditions. As signs of advance in the Church he believes that the Church is advancing in evangelistic zeal, (page 102), through a new emphasis upon religious education, (page 106) through the "preaching (of) a Gospel for the whole of life." (page 110) through a "surprising growth in recent years in devotional life" (115), and "the fact that the Chinese Church has heard the call of the country" (page 118). He does not, however, attempt to deal with the problems agitating the Chinese Christian mind such as militarism, standards of living or nationalism. This volume is a study of the Church in action rather than of its spiritual or mental conflicts. To read is to gather encouragement as to the strength and future of the Church in China. It it a good book to put in the hands of those interested in Christian work in China but having a very superficial acquaintence with the actual past or present conditions of either. F. R.

IF I LIVED IN CHINA. *Lilian E. Cox. Edinburgh House Press, 2 Eaton Gate, ..S.W.I, London.* 1/- net.

This book of sixty-two pages aims to introduce the children of China and the West to each other. It is admirably suited to that purpose. It deals with things that interest children. Without laboring them it gives insight into the minds of Chinese children. How their town, their school, their home, farm life, travelling and something of the changes impinging even upon the mind of children—each of these is the subject of a chapter. Something is said and implied, of course, about the hardness of life in China. Yet one does not gather the impression that Chinese children find life all unhappiness or that the way they live is altogether futile. The descriptions of life, the illustrations (12) and the atmosphere are such as appeal to children. We can imagine our own young children reading this book with interest.

A SKETCH OF CHINESE ARTS AND CRAFTS. *Hilda Arthurs Strong...Henry Vetch, Publisher, French Bookstore, Peiping.* Silver $5.00.

We reviewed this book in May, 1927. This is another edition. It begins with a brief history of China and says something about the relation of religion to art in China. Symbolism in art motives is also dealt with in one chapter. It is mainly, however, a collection of brief descriptions of Chinese art as seen in painting, calligraphy, pottery, porcelain, metals, lacquer, woodcarving, enamels, jewellry, silk, embrodiery, carpets and linens. It should be especially useful to those trading in these artistic materials who wish to know something about their wares other than their prices. Likewise it is a good introduction to Chinese art for those who while interested know little about the subject. To read is to glimpse the soul of China shining through much that on the surface seems disappointing. F. R.

W. EUGENE SALLEE, CHRIST'S AMBASSADOR. *Annie Jenkins Sallee. Sunday School Board, Southern Baptist Convention, Nashville, Tenn.* Pgs 256. Price $2.50. U. S. Currency.

Dr. Sallee who passed beyond in 1931 at the age of 53 was with Mr. W. W. Lawton the projector of the Interior China Mission, Southern Baptist, in the province of Honan. In 1904 a prospecting tour took them into Hupeh, and then into Hunan and overland to Kwangtung, but Honan was finally chosen as the field for the Mission. Dr. Sallee's life was full of a large variety of activities, a generous share of exciting adventure, and his character and personality such as to make his biography interesting and inspiring reading. His big-hearted and kindly nature, his complete devotion to the cause of Christ, his winsome personality influenced a great many persons while he was on earth, and it is well that this biography has been written to continue and extend that influence upon others who may come to know him through these pages. The writer of this review was associated with Mr. Sallee in the same mission station for some years and is particularly appreciative of this record of this true knight of the Cross. G. P.

WILLOW PATTERN. *Winifred Galbraith. Edinburgh House Press, 2 Eaton Gate, London, S.W.I.* 1s. ld. postpaid.

There is literary charm in this short sketch of life in China as the author knows it. The difficulties that confront women, the economic struggle in city and country, the influence of and devastation caused by vaguely understood Communist ideas-all are treated with the intimate touch of one who knows and loves the people she writes about. Through these pages runs also the story of how one brave and determined woman developed the cross-stitch industry in

Changsha and made it serve the economic needs of those who worked with her and for her. Starting with three refugees she built up a respectable business. To read is to love the characters depicted and to appreciate better their struggles.

F. R.

HAWAII AND ITS PROBLEMS. *William Atherton Du Puy. United States Government Printing Office.* Washington, D. C.

Written to outline the race situation in Hawaii this volume begins with a description of its historical and cultural background and gives eighty-one fine illustrations. Through all this gleams the quite Arcadian charm of this "Paradise of the Pacific." Typical industries are also outlined. Eleven distinct races are listed with a small sprinkling of "All others." The Whites, (exclusive of 20,000 soldiers and sailers) are about equal in number to the Hawaiians and slightly less numerous than the Portugese and Chinese. Filipinos number 65,515 and Japanese 146,189, 40 percent of the total population. These latter came mainly from the island of Hiroshima and were brought in, at two limited periods, in large numbers for work on plantations. The Japanese accept new things quicker than the Chinese and intermarry much less. "The Japanese were a bit more aggressive than the Chinese in taking advantage of every opportunity for further betterment, had less suavity, less of the knack of making themselves liked" (than the Chinese.)

The writer of this volume holds that capacities are a result of environment as is shown by the fact that children of those who were originally "contract laborers who had remained beaten, suppressed, unbelievably poor through the centuries in their native lands, who had known only unremitting toil, bloom out in the public schools of Hawaii.....and meet psychological tests as well as do the blonde sons of Nordics whose ancestors have been educated since Chaucer. Japanese, Chinese, and Anglo-Saxon youngsters show capacities for study and the acquisition of knowledge that come so near being on the same level that the differences are of little importance." The social question of race has never been raised and there is little fear that groups in Hawaii based on race will come into political dominance. Even if they should it is expected that they will carry on American political traditions.

F. R.

THE TRUTH AND ERROR OF COMMUNISM, BY H. G. WOOD, M. A. *Student Christian Movement Press, 58 Bloomsbury Street, London W.C.I.* 149 pages. Cloth 4/- (paper cover 2/6).

COMMUNISM AND THE ALTERNATIVE, BY ARTHUR J. PENTY. *Student Christian Movement Press, 58 Bloomsbury Street, London, W.C.I.* 128 pages. Cloth 3/6.

The Student Christian Movement is to be congratulated on the publication of these two timely volumes, released from the press on May 24, 1933. Both books represent honest effort to appraise Communism both in theory and practise and to face the issues which Communism is pressing on the attention of thoughtful people everywhere.

It is interesting to note that the opening chapter of each book deals with Communism as a religion. Wood sees in Communism the fundamentalist wing of socialism and one of the "living religions of the Western world today." Mr. Penty points out the impossibility of understanding Communism in Russia except as we recognize the "pseudo-theocratic" character of the Soviet State.

Both writers freely acknowldge the breakdown of our present capitalistic order. "To disprove the Marxian theory," says Mr. Wood, "is not to defend the existing situation." "Capitalist civilization," declares Mr. Penty, "cannot

continue to function much longer." The critiques of our present system found in the two volumes, while brief and suggestive rather than exhaustive, are valuable by virtue of their appeal both to economics and to religion.

In its analysis of Communism, its "truth and error," Mr. Wood's treatise provides a more reasoned and balanced discussion of the subject. The author examines the ethics of revolution, class warfare, historical materialism, the importance of tools in social evolution, and Marx' theory of value, and concludes that the founder of Communism in his treatment of these topics was doctrinaire, over-fond of abstractions (such as the mythical bourgeoisie and proletariat), and of over-simplification (as in his theory of economic determinism), and far more the social prophet than the scientific economist his followers acclaim him. He is convinced, however, that unless we reconstruct capitalism we shall "plunge into the unknown seas of Socialist experiment," and that either course is preferable to hovering doubtfully between the two alternatives. In reconstructing society we must (1) recognize that all have sinned; (2) work in the spirit of him who said, "I come not to destroy but to fulfill; and (3) carry forward our endeavors in a spirit of mutual respect.

Mr. Penty in "Communism and Its Alternative" sees in Russia not Communism but State Capitalism (with, for example, its employment of money, taxes, and graduated scales of wages). He is sure that Communism in Russia will go on from failure to failure, but in places he falls into the unfortunate practise of disposing of certain Marxian ideas and claims by calling them names. In both Communism and Internationalism he sees eternal dreams of mankind which can never come true. Over against these visionary hopes he sets up as a goal the Corporate Society, elements in which will be national (economic) self-sufficiency, regulative guilds fixing prices and wages, the use of money not "to make more money" but as a common measure of value, and the subjugation (if necessary, the abolition) of the machine in the interest of human welfare. "The redemption of society is primarily a religious question," for man is by nature primarily a spiritual being. Both the individualism of laissez faire philosophy and the equalitarianism of the Marxists misjudge human nature for man "is no more capable of living in a society which demands that he be completely altruistic than he is capable of sacrificing himself completely to the pursuit of self-interests." He concludes, therefore, that society must "accept self-interest and put a fence around it."
E. E. B.

THE NEW RUSSIA. *Edited by Jerome Davis. The John Day Company, 386 Fourth Avenue, New York.* U. S. Currency $2.50.

This is the individualized report of a Laymen's Soviet Russia Inquiry. Eight educationists, an executive secretary of the National Religion and Labor Foundation at New Haven, one of the most distinguished georgaphers in the world, a lawyer and a leading psychiatrist make up the "Commission." Each one writes a chapter with the exception of the Editor who does three. They travelled much in Russia. The contents show, however, that their experience had more to do with industrial workers than with peasants, though one chapter deals with "Socialistic Agriculture." Furthermore they record what they saw, not what they felt or the Russians feel. To the psychology of the New Russia, indeed, relatively little attention is paid though the psychiatrist writes on "The Psychologic Basis of Soviet Success." There is reference to a new purpose which is emphasized in connection with Russian youth but whether the Russians are happier or not we do not learn is these pages. The principle that sticks up most is that of the elimination of all forms of exploitation. Tradition, religious, legal and social is eschewed. So there is a new legal code which in penalizing aims to reform the doer of "wrong": and, if he proves incorrigible he is eliminated. Prostitution is a liquidated problem and

all obscurantism about sex is eliminated. The alcohol problem is still unsolved however. This revolution which has been called "economic" is "in reality a psychological and spiritual revolution as well," so avers the psychiatrist. Children seem to be less of a "problem," too. The attempt is made to "fit the child so that he can enjoy living, not make him unfit so that he must flee it."

Difficulties in the vast change going on are not blinked. Suffering there is but it exists as a result of the lack of supplies and not by the side of a surplus as in other lands. The distinction between city and village is to be eliminated though that ideal is far from being realized as yet. "The common lot is more hopeful and promising than ever." Many things are done in taking care of workers. The communistic system sifts out the successful achieving type and not the type seeking money as in capitalistic countries. The surplus above cost of living goes back into construction and production. Social betterment is a major aim. Western Europe and the United States have been searched for institutions that might contribute to this social betterment. In this regard Russia is in a state of assimilative creativeness.

These sketches give one the impression that many in Russia are doing much hard thinking and figuring, too. These thinkers are not relying on religion and are training youth to follow their example. Their plans often do not work out as they wish nor as much as they hope. But they are making progress even though party rule shaves down political freedom to the minimum. It appears to permit, however, considerable personal freedom and aims to make of economic insecurity, the bane of people everywhere, a legend of the past. In 1913, 66 percent of the population, ten to fifty years of age, was illiterate. Now 93 percent is literate and into them is being poured a constant stream of propaganda, the main purpose of modern education in Russia.

View it how one will in Russia an whole people's habits and ideals are being changed. This book is one of those which prove that we are now passing beyond the stage of hysterical resentment against the Russian attempt to make the stream of economic life run uphill. We are beginning to appraise dispassionately their experiment. While still not sure we want to follow suit we begin to see the good emerging therein and even wonder why we cannot secure some of it without using all their methods.

Interestingly enough while the terms "communism," "Communists" and "Communistic" are scattered liberally throughout the book the Editor's opening sentences are; "Russia is not practising communism today and never has been. The Bolshevists do not even make the claim." It appears to be a "genuine brand of socialism." In spite of their suspected and distasteful dictatorship the Russians seem, on the basis of this volume, to be getting some things done that some of the rest of us are thinking wistfully about but failing to achieve an a nation-rich basis. F. R.

RENASCENT INDIA. *N. C. E. Zacharias. George Allen and Unwin Ltd., Museum St., London,* 10/6 net.

Most of the books we have read recently on India depict the struggle going on there in terms of individual souls, mainly. Undoubtedly, for instance, what has happened to the soul of Mr. Gandhi has happened in somewhat similar terms to other Indian souls. Yet the real struggles involve much more and many more persons. This volume shows us the struggle and conflict in the *soul of India* in which the exotic contribution of Mrs. Besant and the indigenous sufferings of Mr. Gandhi are woven into the titanic struggle of a people.

The author is an example of the metamorphosis taking place in many souls who share in that struggle. He is a Britisher of Jewish descent and a Roman Catholic. The larger part of his life has been spent in the East. He is an Associate "Servant of India." He has become an Indian of the

Indians. He is at present lecturing on Modern Indian History at the Catholic University, Lille. He is, therefore, well qualified to write of the incidents, often galling to human feelings, and personalities in the Renascence in the last hundred years in India so as to give the "Indian point of view" which he claims, is not given in other books. When reading one needs to remember, of course, that large sections of the Indian masses do not understand what the struggle is about, though certain emotionalistic urges bearing thereon have run freely through their hearts and heads. Even India's women have come out into the open to swell them. This is, then, the story of the leaders of India's Renascence, of the factors that drove it on and the conflicts and eddys in opinion thereon and efforts therein.

This history of modern India begins with Ram Mohan Roy (1772-1833) who founded the Brahmo Samaj in which, among other things, he sought to comprise "the Monotheism of Islam, the Ethics of the New Testament and the philosophy of Upanishads." He, like many others of that day, was an Anglicist, who felt that for India to imitate England would ensure her ultimate salvation. The first of these emphases has continued, more or less, in all societies organized subsequently but the second has weakened almost to dissolution. Self-government and self-responsibility are now the major notes of Indian aspirations. Interestingly enough, however, the author ends (page 296) by disclaiming "Purna Swaraj," and "India absolutely independent and therefore absolutely isolated" as an ideal. "The India that has been reborn," he says, (page 297) "is British as well as Indian-British in the essentials governing its public life, its educational system, its legal concepts, its economic outlook, its literature, its whole mental orientation; though Indian in all the fibres of its heart and in the innermost depths of its ancient tradition and specific individuality."

That this ideal of assimilative cooperation and joint political and social rejuvenation does not dominate the situation today one can only feel that England in large part and Beauocracy in India in the main are responsible. As early as 1858 the Queen declared (page 90) what amounted to equality of opportunity in official service. Yet the Indians who assiduously qualified themselves therefor were constantly faced by a "limit to their aspirations, both in the service and out of it." When all else failed picayunish subterfuges were used to choke their aspirations! Again and again liberal British statesmanship proffered proposals acceptable to modern Indian aspirants only to have them thwarted in application by Beaurocrats or Tories or made effective too late to avoid the developments of new tense situations. Gradually the extremists in India won out! That itself is an interesting story! Gandhi and men of his ilk passed, perforce, from thoughts of political cooperation to those of India's political independence as the only way out. Again and again the word of British statesmanship was accepted at its face value only to have those who accepted it driven to the conclusion that it was all a matter of bad and non-existent faith. The soul of India grew weary of trusting in that which so often proved untrustworthy!

In the World War India and Indians were accepted as equals. Yet when it came finally to the matter of playing fair with Indian self-government the Indians had to recognize they were less than equals. This again galled them! Hindus and Moslems composed their differences and aimed for a common goal. Even the Princes got together with others on India's national aspirations. But this internal cooperation was rent and torn apart through the chicanery of Beaurocrats and Die-hards. Mahatmi Gandhi now held the destiny of India in his hand; now he slipt back into uncertain influence. So the conflict swerved from right to life. Sometimes the skies were bright with promise of agreement in which Britain and India might work things out together; again there were exasperating stalemates; yet again non-violent non-cooperation controlled the field; again the violent revolutionaries bespattered it with throttled hopes.

So the struggle goes! One feels after reading this volume that in spite of the swervings this way and that the soul of India is gaining in self-consciousness of what it wants and growing in self-determination to get it. Just how the struggle will end this historian does not say though, as we have intimated, he indicates his preference. A New India is emerging! It will not be India dominated by Beaurocracy. It will not be India isolated or just living again along its ancient lines. India is recreating herself! Perhaps the India that is to be, like every other people, will have to find its place in a world scheme that no one as yet clearly envisages. To read this volume is to realize keenly that for India the past is ended though the future is still misty. If only those who have jabbed the soul of India awake could sense her real needs and aspirations and work with her in terms of world-wide interests instead of beaurocratic or national interests we might see the end of the struggle. But there enters something human and incalculable. F. R.

THE TRANSACTIONS OF THE ASIATIC SOCIETY OF JAPAN. *Tokyo. The Kyo Bun Kwan. London, Kegan Paul, Trench Trubner & Co.* Price Yen 6.50.

This Society is fortunate in its transactions. There is a variety in the papers that meets different tastes: there is a pertinence that gives them flavor and a historical interest that gives them reality. In the present number (Dec. 1932) we have *The Present State of Seismological Study in Japan*: *Issa's Life and Poetry; Early Japanese Law and Administration*: *Rin Shihei and his Picture of a Dutch East-Indi Ship*: *The Ainu Bear Festival*: *The Carletti Discourse.* The last is a Contemporary Italian Account of a Visit to Japan in 1597-98. This is a most interesting paper. Carletti left twelve discourses, in all two volumes. The subject of this article is Discourse 7, and concerns Japan. His sojourn there with his father lasted from 1597 to 1598. He must have been a keen observer and diligent investigator. His notes were lost and were rewritten by him from memory and authentic sources. The discourse is full of profoundly interesting matters. He bought five Korean slaves for twelve scudi. We have a narrative of his travels from the Philippine Islands to Japan and his entry into Nagasachi, a place peopled almost entirely by Japanese Christians: of the extraordinary prices paid for earthenware vessels from the Philippines—as much as 130,000 scudi for one piece. The reason is that royalty bought all up and that "to keep *cia* or *thé* a leaf most precious for the preservation of health: and kept in these jars for a dozen years without loss of virtue: the leaves are a good medicine for digestion: valuable as a means of preventing vapours and humours from going to the head: drunk after meals it has the effect of preventing sleep." Thus tea drinkers will be much encouraged. We have an account of the social life of the people and a bit of valuable historic information of the persecution of Christians in Nagasachi and vicinity and the cause of the same. The other papers are all valuable. E. M.

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Correspondence

Barthians and Missions.

To the Editor,
"The Chinese Recorder"

DEAR SIR:—I have not read the article by Dr. MacNicol in the British Weekly, to which your letter refers, in which he makes a statement regarding the paralysing effect of the Barthian Movement on missionary interest in Germany, but I believe that I know from what sources he has received the impression and I am therefore glad to be able to give you some information on this point. In order to make sure that my impression was right I have, however, first written to Director Hartenstein of the Bale Mission and since I have just received his reply I am now able to answer your letter.

The truth is that there are two very different opinions in missionary circles regarding the Barthian theology. There is one group specially, represented by Dr. Knack of Berlin, which feels that Barthianism tends to make many younger theologians critical of all missionary work. There is, however, another group, represented by Director Harttenstein which is convinced that the opposite is true and that the theological revival which is largely due to Karl Barth has had a most stimulating effect on missionary work. Director Hartenstein writes, for instance, in his letter to me that in Württemberg and South Germany and in Switzerland, which constitute the home basis of the Bale Mission, the Barthians have produced only positive results for missionary work.

The difference between these two groups is perhaps best explained by the following consideration. The Barthians react very strongly against a pietistic and individualistic type of missionary philosophy on the one hand and against a mingling of religious and cultural motives on the other. They are, therefore, apt to criticise such missionary work as is characterised by one of these two tendencies. It is, therefore natural that Director Hartenstein, who himself leads the Bale Mission away from the old type of pietism and who is at the same time very careful in his distinctions between religious and secular missionary considerations, finds support among the Barthians while various other missionary societies, which have not gone through this rejuvenation, meet often with Barthian opposition.

If we take Karl Barth's own position as developed in his much discussed address on "Missions" we come to the same conclusion. He has many critical questions to ask of the missionary societies and he is not at all sure that Missions, as they are today, deserve 100% support, but he does not for a moment deny the Christian duty and call to Missions. It is true that one younger theologian, who is more or less influenced by Karl Barth, namely Paul Schütz, has written very violently against Missions, but in the magazine of the Barthians his book has not met with approval.

My personal impression is that Hartenstein is absolutely right and that on the long run the Barthian theology will have a purifying and stimulating effect on Missions. While it may yet lead to a great deal of controversy regarding certain aspects of present-day missionary work and especially its secularised aspects, it will finally lead to a rediscovery of the basic message and mission of the missionary movement.

I enclose copy of a lecture which I have given at various places in England and America about the theology of Karl Barth. I hope that it will show you that Barth can be be neither classified as a fundamentalist nor as a modernist. The refreshing character of his message is precisely that he leads the discussion out of the atmosphere of hackneyed phraseology and faces us with new and much more challenging issues.

I am with best greetings,

Yours very sincerely,

W. A. VISSER 'T HOOFT.

Student Christian Self-Direction

To the Editor,
"The Chinese Recorder."

DEAR SIR:—Twenty years ago, I made my first visit to the Temple of Sleeping Buddha, Western Hills, Peiping, which had then recently been leased for Y.M.C.A. Conferences and other Christian uses. The conference of that year was entirely planned and carried through by professional Christian workers, chiefly missionaries. This year, in the same beautiful temple grounds, the annual conference was held, but managed throughout as has been the case for the last few years—by the Christian Student Union of this province. It had been feared that because of the effects of the Japanese invasion it would be impossible to hold any such meeting or that the attendance would be small. But as it turned out there were over 150 college and high-school students. As in almost all present-day student activities boys

and girls unite. It is intensely interesting and reassuring to compare the conduct of such a conference with the former ones under the control of Y.M.C.A. or Y.W.C.A. secretaries. The theme this year was quite appropriately: "Our Message for the National Revival." There was not the slightest desire to break free from older people, of whom a number, both foreign and Chinese, were present throughout as advisers or leaders, and others took part as invited. I had been asked to speak the first evening in an open-air service. Every one testified to a more strongly religious atmosphere than in previous years, and to an earnestness shown in early devotions, in the discussion groups, and in the general meetings. Certainly the Sunday morning worship was as reverently and as religiously impressive as any I have attended for many a day. There was no sermon, but hymns, prayers, scripture readings, directed meditations, their own creed and vows read in unison, etc. with a large white cross in full view and surrounded by flowers and candles. The business management was perfect. There were the usual outings, stunts, picnics, etc. On the whole these young people, entirely free to follow their own devices vary surprisingly little from established patterns, although there is a sense of spontaneity and reality that is most encouraging for the future of Christianity in this country. It is natural that Yenching had a prominent part,—about one-fifth of the attendance, most of the student leaders, a number of faculty members among speakers and advisors. After all the forebodings of recent months and with many causes for anxiety remaining, it was exhilarating to look in on these very wide-awake Christian boys and girls actively preparing for their message to the nation in the courts of this ancient temple where reclines the Sleeping Buddha.

Cordially yours,

J. L. STUART.

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The Present Situation

THEOLOGICAL LITERATURE.

A conference of representatives from the theological seminaries of college grade, called by Dr. E. H. Cressy, Secretary of the Council of Higher Educations, at the suggestion of the Board of Trustees of the China Christian Literature Promotion Fund, met in the Missions Building, Shanghai from June 19 to 27, 1933. Delegates were present from such widely-separated centres as Chengtu, Hankow, Nanking, Canton, Peiping, Tsinan, and Shanghai.

The purpose of meeting was to find out what suitable theological literature in Chinese already exists, what is projected, what the most clamant needs are and how they can be met. In preparation Dr. Lyon had gathered a set of the books at present in use. Lists of these had been sent to each of the seminaries asking for criticism of their values from those who had used them and also requesting additions to the list from members of the various seminary faculties. Reports received in response were duplicated and placed in the hands of delegates. From a study of these and also the catalogues furnished by various publishing houses and specially the valuable bibliography recently issued by the Kwang Hsueh Publishing House, conference was able to form a fairly accurate idea of the literature at present in use.

Seminaries had also been asked to report on works projected and copies of the first chapter with outline of the whole book were solicited. Some fifteen books in course of preparation were thus reported and examined.

Conference gave its first few days to a careful examination of these two or three hundred books and manuscripts, dividing into departmental groups so that such group would be working in the field with which it was most familiar.

It is hoped the result of this study will be a fairly full bibliography of theological literature suitable for college grade seminaries. The C. L. S. has offered to publish this when prepared.

As teachers in seminaries the delegates were already aware that suitable material in Chinese was somewhat scarce but when the whole field was canvassed in this thorough way and experiences were pooled it became evident that the lack of proper material for such work was nothing short of appalling. The most urgent needs were discussed under such heads as apparatus, source material-primary and secondary, current theological thought, text-books, periodicals, surveys and investigations. Under each of these divisions concrete suggestions were made.

A plan for continuing the activities begun by the conference was agreed upon. A permanent committee for the promotion of theological literature is to be set up composed of one representative from each of the eight seminaries listed as of college grade. It is hoped that this committee can meet annually and will have the help of at least a part-time secretary.

The Board of Trustees of the Christian Literature Promotion Fund is being approached for the financial help necessary in the initial stages of the committee's activities. It was felt by the conference that no better use could be made of funds available for Christian literature than in meeting to some extent the deplorable lack of teaching and reference material in our seminaries.

Conference also discussed the expected visit of Dean Weigle in 1935 and urged the seminaries represented to invite the Dean to spend some time in each institution and to co-operate by the preparation of such data as shall make his visit most fruitful of results. It was also suggested that the Council of Religious Educations might investigate the possibility of securing the presence of some outstanding theological teachers from Britain or the Continent at the same time. Geo. H. McNeur.

CHRISTIAN WORK IN MANCHURIA

The Manchurian Synod of the Church of Christ in China met in the West Church, Moukden, from the fifth to the eleventh of July inclusive. There was a large attendance of Chinese delegates present from all parts of the Three Provinces. The Rev. Ch'en Feng Lin, Pastor of the North Suburb Church, Moukden, was chosen as Moderator. The Rev. Chwang Chen Sheng reported on his work as General Secretary of Synod for the past seven years, and was re-appointed for another term of office.

Reports were received from each residential centre in the Scottish and Irish Missions, and also from the Home Missionary Society working in Hei Lung Chiang, and from the Union Institutions in Moukden, viz., The Theological Hall, the Arts College, the Medical College, and the Girls' Normal School.

The Churches reported large attendances at worship, a fervid spirit of evangelism, and an extraordinarily large number of baptisms,—in one station 492 adults, and in another 350, during the year 1932, and in the majority of places, far beyond the usual numbers. Some delegates told of churches closed and of travelling made impossible or attended with great risk, owing to the unsettled state of the country.

That special attention had been paid to Religious Education was evident from many of the reports. This was no doubt due to the splendid work done by Miss H. B. K. Maclean of the Scottish Mission, who gave a whole year to visiting stations, holding training classes, and promulgating new methods. A fine display of the literature used, and of charts, etc., was on view in the Theological Hall.

The Missionary Society representative told of dangers encountered, difficulties surmounted, and steady progress made in the work of evangelism in the far North.

The leaders of the union institutions had an interesting story to tell. Their buildings were crowded with students. The Medical College had over one hundred students in attendance, and continued to graduate eighteen to twenty students each year. One of the Chinese surgeons had performed successfully an operation seldom done previously in Manchuria, viz., the removing of a tumour from a person's brain. One hundred and forty-three students had sat for the entrance examination, to fill twenty-four vacant places. Many of the students of the Arts College are recruited from the mission schools. Over one hundred government school students entered for the supplemental entrance examination.

The Theological Hall had sixty-one students in attendance during the last term,-44 men and 17 women.

It was refreshing to hear a young deacon, who had spent part of the year attending classes in the Theological Hall as a "listener," advocate strongly the discontinuance of the practice of paying men and women a salary while they were students in the Hall. Alas! the proposal met with little favour and was deemed impracticable at the present stage in the development of the church. Another indication of a healthy outlook was given in the opposition shown by many to a proposal made by the Policy Committee of Synod to ordain two men for special posts,—one to do the work of an absent missionary, and the other to teach in the Theological Hall, and both to be paid from foreign funds. It had been the glory of the Manchurian Church in the past, they said, that all men called to the pastorate were supported by the local churches, and they wished to maintain that attitude and spirit. The proposal was eventually dropped.

A movement has been on foot for two years now to establish a Synod in the Harbin area, owing to the great distance of the Hei Lung Chiang Field and other Northern stations from Moukden. Delegates from two Scottish mission stations supported this movement, and petitioned Synod for permission to proceed in the matter. Pastor Li of the Independent Church, Harbin, was present and carried the greetings of the Harbin churches. He advocated the linking of the northern churches, not in an organic union, but in Christian fellowship. The Presbytery of "Hulan and A-Chieng" were instructed to foster such fellowship in every way possible.

"Retreat" meetings for delegates and others are usually held each year after Synod. This year the experiment was tried of holding the meetings simultaneously. The special missioner was the Rev. Chia Yü Ming of the Nanking Women's Bible School. Meetings were held each day for an hour before Synod met, in the morning, and an hour in the evening after it closed. Many had come specially for these "Retreat" meetings, and the Church was well filled on each occasion. Chia Yü Ming is an evangelist who commends himself to people of all shades of thought and belief, and his earnest Gospel messages influenced deeply many of his hearers, as was evident in the prayer periods at the close. Although these meetings were evidently of the greatest value to the Synod delegates, it would seem better to arrange only devotional periods during the sitting of Synod, and hold the "Retreat" either before or after the regular meetings. There was a tendency to prolong the Retreat meeting and Synod attendances suffered, since people found it difficult to spend so many hours in meetings in the hot July weather.

For the first time in the history of our Devolution scheme, estimates of foreign mission grants required for 1934 were passed through the Policy Committee of Synod, before going to the Scottish and Irish Councils.

Through the splendid generosity of the home churches, no cuts have yet been made in home grants. At the same time every effort is being made on the field to reduce the estimates to the lowest figure consistent with present commitments.

The Irish Presbyterian Church is looking forward with great expectancy to the celebration of the Centenary of its mission work in Manchuria, in 1940, in some appropriate and worthy manner.

Three interesting sets of meetings were held in Moukden, immediately after the close of Synod, to last from ten days to a fortnight. First, a Summer School for teachers from mission schools; second, a "Refresher" course for Theological Hall graduates; third, a Bible Institute for church members.

NEWS FROM WEST CHINA.

I. *Work of United Church of Canada.*

Observations of the work of the United Church of Canada made by Mr. R. S. Longley during a trip on district work. Mr. Longley is supervisor of the schools of the Mission, both Women's Missionary Society and of the General Board.

SCHOOLS

The *Mission's schools* still continue to be very popular. With practically no exception schools of all grades were filled to overflowing. In quite a few places I remonstrated with the teachers for taking in more pupils than they could properly accomodate or efficiently teach. They replied:— We have raised our fees; yet they persist in coming. What can we do?" Each year we are getting an increasing number of pupils from better class homes; this is especially true of girls' schools. The girls are doing better work than the boys, both as teachers and pupils. The Mission's schools are doing as good work if not better work than the government schools. The religious program of the schools was being worked out more effectively in most places, and the students themselves are becoming more interested in this optional subject of the course. One now and then got the idea that some were beginning to feel that perhaps Christianity could solve some of the problems of the country.

THE CHURCH.

The task of the Chinese preacher and evangelist is a most difficult one. He belongs to a new profession about which the Chinese know but little. The difficulties of his task have been growing on me and has led me to be more sympathetic toward him. The church, however, is held in high respect by the people. It has in most places a good name, and the work that is being done in church, school and hospital is becoming better and better understood. The people are very friendly toward us and interested in our message. What a change in the past four or five years! There is, also, a fine spirit of cooperation between foreigners and Chinese in every department of our work. There is a growing spirit of appreciation the one for the other. Our modes of thought have been dissimilar and our methods of work have been different, but gradually we are beginning to understand each other, being ready and willing to make allowance for each other's peculiarities. We are beginning to be real co-workers and not like master and servant. This is to me one of the finest achievements of the past few years. There is, however, a paucity of methods used by the Chinese in carrying on their work, or perhaps it would have been better to have said lack of initiative. The sermons and addresses have lacked a vital, uplifting, living message.

II. *National Health Week.*

National Health week was observed with enthusiasm in Chengtu and many of the other centres in West China, thanks to the leadership of the West China Council on Health Education under the direction of Dr. Wallace Crawford. The activities centering in Chengtu are briefly described. On "Health Sunday" all the pulpits in the city were occupied by physicians and dentists. Included was also a special service sponsored by the Szechwan Christian Council and two services at the West China Union University. Monday and Tuesday were devoted to the Red Cross Society, the Y.M.C.A. and the Y.W.C.A. On Monday one of the largest moving picture theatres was secured and the feature picture was "The Fly." Moving and still pictures were used. The new secretary of Public Health for the city gave an address outlining a program for public health activities in the city. The large audience present included many civic officials. On Tuesday leading Chinese physicians and dentists lectured to large audiences and film slides were shown. Thursday, Friday and Saturday were devoted to women and children, and a baby contest was held. Children under three years of age were admitted, registered, weighed measured and examined. Prizes were given for the best baby in each class of three months, six months, one year, three years. Over 150 babies competed. Each was given a "baby book" and then the mothers and guests were shown models of baby's sleeping room, play room and diet room where the different articles of food for children through the months up to two years, were displayed.

The success of the week was so great that a joint campaign of the Red Cross, Y.M.C.A., Local Board of Health and the West China Council of Health is planned. There will be a week of general health work, lectures on the different streets arrangd by the city police, the placing of one health tract in every store and shop, the pasting up of 5000 tracts against flies and a general cleaning up of the streets of the city. Moving pictures will be shown in all the theatres as well as on the South Gate Park grounds. The "City Fathers" are keenly alive to the possibilities and promise of continued cooperation.

III. Communist Terror in North East Szechwan.

The missionaries of the China Inland Mission in Szechwan have been having a very unpleasant, not to say dangerous, time this year. In the early Spring a raid of Communist armies was made from over the Shensi border into Szechwan. They quickly captured Lankiang, Tongkiang and districts around. The 29th army, under General T'ien Song Iao, attempted to stay their advance but was driven back and the Reds were soon in possession of Pachow and threatened Paoning. The missionaries were forced to leave Pachow, Kuang Yüen and other places which were captured or threatened. In most cases they left on foot, being unable to get any kind of conveyance or coolies. These missionaries lost all they had for soon the mission premises were occupied by the Communist armies and completely looted and partially destroyed.

After a spell of two or three months the Reds were driven back and the ladies were able to pay a flying visit to their old station to see the ruin and visit the Christians there. They found the place in a terrible condition. They report "It is impossible to estimate the number of people ruthlessly killed during the seven weeks of the Reds' occupation. In a mulberry grove adjoining the mission compound were found 36 pits in which hundreds of dead bodies had been thrown and other similar pits are still coming to light in other parts. We were horrified to see a similar pit in our back garden and we were told that thirty or forty children were buried there. The greatest crime seems to have been to possess grain or land over and above what was absolutely necessary to sustain the family. Many servants and children were killed for refusing to tell where their masters and mistresses had hidden their valuables and others were tortured and killed."

The whole country around and other cities were treated in a similar fashion and stories have spread of the terror so that on first warning of approach the inhabitants flee.

In June the Reds gained the upper hand and advanced almost within attacking distance of Paoning. The whole population, including the C.I.M. missionaries, left the city. But the advance was stayed, people are feeling reassured and many are returning to Paoning, though north-east of that is considered quite unsafe.

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Work and Workers

Communism and Christianity:—On August 10-11, 1933 missionaries on Kuling gathered in a Seminar on "A Christian Approach to Communism." Bishop Roots was chairman. Studies in the theory and practice of Communism in China and Russia were presented. The relation of Communism to Chinese students, rural reconstruction and Christianity were also presented. This Seminar is due to the fact that some feel that Communism is becoming the most pressing question in China for religious workers.

Dr. David Z. T. Yui Better:—Dr. David Z. T. Yui after spending several months following his stroke in January in the U. S. Naval Hospital is now recuperating in Clifton Springs Sanitarium, Clifton Springs. N. Y. Mrs. Yui is with him. Recent letters report marked improvement in his condition. It is hoped that Dr. and Mrs. Yui can return to China in the autumn.

University of Shanghai:—For the current academic year this institution registered a thousand students. In the college more than 90% of the faculty are Christian and more than 40% of the students. About 300 of the students are in fellowship groups or Bible classes. The public support of the University is growing. In quite recent years more than $100,000 has been raised from Chinese sources. A start has been made towards building up an endowment fund by charging $10.00 from each new student as a matriculation fee.

Miss Muriel Lester to Visit China:—In cooperation with the Fellowship of Reconciliation in England and America the China branch of that organization plans for a visit of Miss Muriel Lester of Kingsley House, London, to China in November, 1933. Miss Lester is one of the original group that founded the F.O.R. She is an excellent speaker. According to Mr. Nevin Sayre she is "without question one of the finest spirits in the F.O.R. movement—a marvellous Christian woman." Miss Lester will probably visit half a dozen cities in China.

Union Normal School, Canton:—We are glad to note that students and friends in China are coming to the help of this institution. The students raised enough money recently to build a primary school class room and an administration building. Friends of the school made several large contributions to the scheme. Most of the money, however, came from the students. Each student raised about $80.00 and each of the alumnae about $100.00. All the religious activities of the school are in future to be in a special building.

Indigenous Movement in Roman Catholic Church:—Pope Pius recently consecrated five new bishops for Asia. As a result twenty percent of the Roman Catholics of Asia have now come under native bishops. Sixty percent of them are cared for by native clergy. While as yet the Episcopacy is strongly western a first generation of native clergy has now taken charge of church members under the tutelage of the foreign clergy. China has 1420 native priests and 1980 foreign priests. In the nineteen ecclesiastical divisions under Chinese ordinaries Roman Catholics approach 450,000. It is calculated that another million of the 2,500,000 Catholics are in stations manned by Chinese clergy. *Fides Service*, May 31, 1933.

Dr. Herman C. E. Liu on Important Mission:—Dr. Herman C. E. Liu, for years Educational Secretary of the National Committee of the Y.M.C.A. and now President of the University of Shanghai, left on July 28 for North America and Europe to be gone for a half year or longer. Dr. Liu's first engagement will be at the meeting of the Institute of Pacific Relations at Banff which he will attend as a member of the delegation from China. During the fall he has been asked to join Dr. Stanley Jones of India in a series of interdenominational Conferences to be held in forty cities across the continent in the interest of foreign missions. Dr. Liu has also received an assignment from the Ministry of Education of the Chinese Government to investigate citizenship education and vocational guidance both in North America and Europe.

South China Baptist Mission:—This mission, like others, is suffering from reduced staff and resources. In consequence as a mission it is working on a diminishing program and no longer thinks in terms of new recruits. As a matter of fact the mission does not expect to hold its own. All missionaries who go on furlough are faced with the possibility of retirement. To the work missionaries give liberally of their own allowances and some carry the greater part of their working expenses. Nevertheless through increasing activity of Chinese Christians the work goes forward. It appears as though the storm of six years ago had never broken. A tent meeting, lasting seven weeks, was held in Nanking. Cantonese Baptists in Nanking started a regularly organized Baptist work in that city on Christmas Day, 1932. This is self-supporting.

War Activities of Y.M.C.A.:—Early in 1933 the Y.M.C.A. found itself under pressure to undertake non-combatant service among the Chinese armies operating in North China south of the Great Wall. The National Committee created, therefore, a War Work Council. This was composed of a nucleus in Shanghai together with the presidents of all city and student Y.M.C.A.'s and the general secretaries of the former. The headquarters of this Council were located in Peiping. The Field Director was Mr. S. James Chuan, who had much experience in war work in France, and the Associate Field Director was Mr. D. W. Edwards. The staff of the National Committee in Shanghai also gave considerable time and effort to this War Work Council. $50,000 silver were quickly raised. Local associations also made large numbers of garments and sent in gifts for the soldiers. Student Y.M.C.A.'s made a noteworthy response in these regards. The work done centered at Miyuan, Peiping, Kalgan, Tsunhwa, Tientsin, Kaiping, Lanchow and Paotingfu—from which centers war news frequently emanated. At Miyuan an aerial Japanese bomb demolished the Y.M.C.A. hut though fortunately no lives were lost. When the truce was signed the War Council reduced its program concentrating thereafter on work in Peiping, Tientsin, Paotingfu and Kalgan. This service was greatly appreciated by the officers and soldiers concerned.

Notes from Nanking Theological Seminary—A few facts are culled from the last Report (May, 1933) of this Institution. The Board of Managers is composed of representatives from seven distinct mission and church organizations and the Nanking Seminary Alumni Association. The student body represents 11 church organizations; namely, Methodist, Presbyterian, Southern Methodist, Southern Presbyterian, Church of Christ in China, Baptist, Christian Church, London Mission, English Methodist, Congregational and Swedish Mission. These students come from twelve provinces including Szechuan. Increase in the number of students has augmented expenses while income from missions is steadily decreasing. For 1933-4 income from missions will be $2,000 less that in the previous year. Yet the estimated cost of running the institution on a minimum budget has increased $1,200. A deficit of $8,000 for the new year is in prospect. It is anticipated that ere long the Wendel bequest problem will soon be settled. Even so since the funds are in the form of New York real estate it may be some time be-

fore funds are available either as endowment or interest. Dr. Cheng Ching-Yi has been asked to take the Department of Modern Missions and Church History, and Dr. Chester S. Miao to take that of Religious Education. President Handel Lee was expected to resume his duties in July, 1933. He has been studying in Drew Theological Seminary and visiting theological schools.

Missions and the Depression:—"The continued decrease in Board appropriations has not been due to any thoroughly thought-out policy of necessary changes in mission finance, but it is our opportunity to use these decreases for creating that much-needed new financial policy. It is easy to be pessimistic! We must close this! We must sell that! Every such attitude of defeat must be subdued. Fortunately, in the Central China Conference we have access to a fund which enables us to ease off the suddenness of the decreases from abroad.

"What has the decrease in our Work Budget meant in this Conference? Excluding designated gifts the budget was G$28,000 in 1922, G.$17,000 in 1928, G.$9,851 in 1932, and down to G.$1,222 in 1933. There have been five principal results: (1) several of the least-promising outstations have been closed; (2) some of the least effective workers have been released; (3) several self-supporting congregations have emerged; (4) the average of self-support in the other churches has increased: (5) the psychology of the Finance Committee is changing from one of perpetual dependence to one of eventual self-support.

"The Missionary Budget has been cut from G.43,000 in 1928 to G.$20,000 in 1933, which is 50 percent in five years. Our staff is now below minimum requirements, and the missionaries have agreed to accept any reductions in salary that may be necessary to prevent further reductions of staff." Paul G. Hayes, *The China Christian Advocate*, July, 1933.

Primary Schools in China:—*The Educational Review*, July, 1933, contains an article which attempts to sum up the primary school situation in China on the basis of such data as are available. Of primary schools there appear to be seven types today:—Government, Mohammedan, Buddhist and Confucian, Old-style, home, Catholic and Protestant, the latter with the background of England, France, Germany and America. Of the Confucian schools as such little is known. The old-style and the home schools are not of a high order. All of the other types have schools of a high order. Most of them, too, are widely distributed. Of Protestant primary schools there may be several thousand with about 100,000 pupils therein. This is probably a less number than formerly. Many such primary schools have been taken over by local churches. About 69.5 percent of the pupils are boys and 39.2 percent girls. Forty-one percent of them come come from the merchant class. The schools, as such, reach the upper and middle classes of society. Over seventy-five percent of the pupils come from non-Christian homes. Sixty to seventy percent of them attend church and voluntary chapel services. All of these latter are held outside of school hours and with the full knowledge of educational authorities. On the average there are 25 pupils to a teacher though in some of the larger cities the pupils number 40-50 per teacher. Only about 2 percent of the teachers in primary schools are foreigners and about 87 percent are Christians. In a study of 338 teachers 109 were senior middle school graduates, 105 had normal school training, 18 some college training while 84 had only higher primary or junior middle school preparation. Most of the teachers had only one or two years of experience. Their salaries vary from $10 to $80 Mexican a month.

Religion no Longer Barred from Chinese Schools:—The Ministry of Education at Nanking in an important statement declares that instead of barring religion from Chinese schools, it must be given place in order that it may be of "actual assistance" to the national revival. A "radically different policy toward religion" is necessary, says the document. The statement ends

with the following significant passage.

"There is one thing more,—the question of religion. Whether or not religion deserves to be fostered is a question apart; however, since religion actually exists in society and wields an influence both universal and profound, it becomes a question most intimately connected with that of education.

"It is evidently impossible, therefore, so far as education is concerned, not to have a definite policy of one kind or another as regards this question. A destructive policy of intervention, such as was formerly adopted, is clearly not a proper way of dealing with the matter. The present laissez-faire policy is not good either, for, while it recognizes the religious liberty of the individual, it simply ignores the influence of religion upon education.

"For this reason, it is necessary that we adopt in accordance with the ends and aims of education a radically different attitude towards religion so that religion may not only not obstruct the national revival but may be of actual assistance to it. This Department, therefore, after having reviewed in detail its aims and methods in the readjustment of national education, desires in passing to clarify this point regarding the administration of education and the question of religion."

The statement is signed by the Minister of Education under date of November 25th, 1932. *Fides Service*, May 24, 1933.

Educators in Bible Classes:—"A very interesting Bible-class has been conducted by the Rev. T. K. Shen at Nanking University every two weeks for the last term. This class was organized by two or three of our laymen who are teaching in the university. The meetings, which were attended reguarly by between twenty and thirty members of the faculty, only about half of whom were Christians, were presided over by the deans of three departments in turn—the departments of arts, of science and of agriculture. Subjects for the talks were given to Mr. Shen by the members of the class, such as the following: Objections to religion, the rise of religion, how to read the Bible, how to begin a religious life, the difference between religion and superstition. At the last meeting of the term Mr. Chen Tsung-i, the famous forester, gave a personal testimony of what religion meant to him and it was announced that three members of the group had decided to become Christians. This was due partly to the class and partly to personal work done by Mr. Chen and other members of the faculty. Mr. Chen says there are others also almost ready to make their final decision. *District of Shanghai Newsletter*, July, 1933.

Relation of Greek and Chinese Philosophy:—"A Comparison of Greek and Chinese Philosophy" is the title of an article, by H. H. Dubs, in the *Chinese Social and Political Science Review*, July, 1933. The subject is not, of course, new. So far as is possible in a short article Mr. Dubs makes as complete a comparison as we recall seeing anywhere. He concludes that in the period ending 220 B. C. there was no influence, (on China) of even India. This statement is a little dogmatic. Furthermore he states that "we do not find such a thing in China as Socrates' ideal of deriving all the virtues from one supreme virtue." Chu Hsi, on the contrary, comes near to doing that though he does not, perhaps, state his position as definitely or dogmatically as Socrates. That the Confucian system of thought became as authoritarive as Mr. Dubs says is also open to question. Perhaps his own special work on Hsüntze colors his thought in this regard. In the way it was applied, however, Confucianism did become authoritarian. But that it is as authoritarian in essence as those applying made it out to be is open to doubt. Interesting material is provided to show how these two systems coincided in attacking positive religion, in the idea of continual change, in the desirability of a state of nature, in emphasis upon personal and social morality, in subjectivity of sense-perception, and with regards to determinism and freedom, etc. Mysticism, too, was a strong movement in both cultural centers from the first. We note that Micius invented prose literature and that the

"original Chinese philosophy appeared" in the days of the Sung school. He notes rightly the bearing of Buddhism upon this development in Chinese thought but does not suggest, as he might, that in the earlier days some influence may have entered into the life of Chinese thinkers even though historians have not recorded it. We recommend this article to all interested in the difficult question as to whether similarity of ideas in two seperate geographical areas of thinking, means connection between them or shows that under similar conditions the human mind reacts in the same general way even though the locality in which the thinkers concerned live may have had no physical connection.

Preparing Students for Village Leadership:—Huping Private Middle School is located on the east bank of Tung Ting Lake, three and a half miles from Yochow, Hunan It is part of the work of the Reformed Church, United States, now an integral part of the Church of Christ in China. Twenty-five acres make up the campus. Nearby are eighty acres used for farming and forestry. In addition hillslopes about thirty-five miles away are used for forest and orchard. In its statement of purpose we read as an aim: "to promote interest in rural life and to extend the benefits of agricultural research and social uplift to rural communities." That aim was adopted in 1929. In the junior department of this middle school the ordinary government course is given, with a short course for farmer youth. This permits farmer boys, of eighteen to twenty-five years, to come for three or four months to learn to read and write and acquire some knowledge of agriculture. hygiene, rural improvement and spiritual ideals. In addition there is an extension group-mobile-composed of instructors, medical workers and evangelists which carries on an annual campaign in rural districts by giving exhibits along the above lines. The senior middle school gives the second and third years of the ordinary course (in 1933-4) and adds a rural leader's course, normal and agricultural combined, which is approved by the Government. The main objective is the training of lay preachers, rural teachers and promoters of farm interests. Connections with other institutions offer opportunities for other types of training. In the summer of 1933 a Summer School for Rural Leaders was planned. Two institutes for young farmers were also held. At Huping, also, there was a Teacher's Institute. Night schools at two nearly centers are held for farmers. Six cooperative societies have also been formed under the auspices of the Shanghai Commercial and Savings Bank and Nanking University Extension. Farmer's exhibits and competitions are under way. There is a "Learn by Doing Club," which makes crude furniture, and scholarship workers who earn in fields and laboratories about half their school fees. This is an attempt to train students for rural life. The Magistrate, County Commissioner and Provincial Commissioner of Education are all cordially back of this enterprise.

Old Scholar-Ideology and China's Modern Educational System:—"It is the 'scholar-ideology' that is playing havoc with the new formula of modern schools" in China. This is the theory that Dr. P. C. Chang. Dean of the Middle School at Nankai University, Tientsin, discusses in *Pacific Affairs*, June-July, 1933, under the caption, "Redirecting Educational Effort in China." He aims to show therein one of the drawbacks hindering the progress of education in China. "The people must," he says, "first of all be divested of their notion of education as being solely a preparation for becoming a 'scholar.'" The primary system is, he notes, too bookish as a result of this "scholar-ideology." Commenting on the report of the League of Nation's Mission of Educational Experts he says "with regards to primary education:—

"While pointing out that in relation to its population China has far fewer pupils in its schools than most countries that have a modern school system, the League Mission also commented on the small number of pupils in the primary schools apportioned to each teacher: 'In China

far fewer pupils fall to the share of one primary school-teacher than is usual in countries where general education is more advanced. In China as a whole there are 20.3 pupils to one teacher, whereas in many countries of a high standard of education there are 2 or 3 times as many' (p. 81).

"Why do the people not avail themselves of the opportunity of sending their children to the primary schools? Is it merely because of their poverty? Undoubtedly, for those who are unable to provide their children with clothing and for those who have to set their children to work, to send them to school is an impossibility. But among those who are farmers and artisans, quite above the starvation margin, there is still no manifest inclination to send their children to school. It is not exactly because they are 'not very conscious of the value of education.' In fact, we may say, they take 'education' to be something too highly valued for their own attainment, that is, something specifically designed for the preparation of the 'scholar.' I have talked with fairly well-to-do farmers who are surely not affected by any lack of food and clothing for their children, but who still feel obstinately and unreasonably about the inadvisability of sending their children to school. In their minds, the old classification of vocations still holds sway. They do not see that the farmer requires 'education.' Inasmuch as their children will be farmers, they consider three or four years in a school as too much of useless luxury. The old ideology is keeping them back."

A Correction:—In the *Chinese Recorder*, July, 1933, there is an article on "Three Years of Self-Support Policies." At the end of this article on page 456 there is a Note in which occurs this phrase:—"Their statistics for 1932 gave six fully self-supporting churches...." Owing to an oversight the word "six" was used in the original manuscript instead of the word "sixteen."

Y. M. C. A. Activities:—In far-away Szechuen the Chengtu Y. M. C. A. conducts three schools—a Motor Mechanical School, a Bee Culture School, and a night school for boys. During the past year there were seven Bible study classes. "I have put in my third term," writes Mr. A. J. Brace, "with one group of National University students on the Book of Job, because, they said, 'Job deals with the problem of suffering, and our beloved China is suffering very much now, and we want to learn the way out.'" A novel program event recently staged was "a monster chess tournament in the open air. It was the board that was the monster, standing fifteen feet high, with men moving the pieces from hook to hook with fish poles in plain view of great crowds who came daily to watch the course of the tournament." "The work in the student field (in Paotingfu)" writes Mr. D. W. Edwards "is most encouraging. In this the cooperation of Mr. W. R. Leete of the American Board Mission is invaluable. Some dozen Bible classes are promoted and carried on in different schools and receive, with educational lectures and special events, a very warm welcome." Paotingfu with a population of 70,000 has a *school* population of 10,000!

In June Mr. Chester E. S. Ch'en of the Tientsin Y. M. C. A. reports 200 camps conducted by the Tientsin Christian Relief Association with 2,000 civilian victims of Sino-Japanese hostilities being cared for. The Association provides an Emergency Free Medical Clinic with six men and five women doctors giving volunteer services and four paid nurses. Two refugees were receiving treatment daily. In addition to supplying living quarters, food, and medical service for the refugees the Association conducted educational projects for the women and children.

In connection with their "citizenship program" the City Associations have during the past year laid special emphasis on the use and production of native commodities. Mr. T. L. Chang has been set aside on the national staff to provide direction and campaign materials in this effort. His manual contains contributions from many well informed and influential quarters and is replete with suggestions and prac-

tical working material. Reports indicate widespread and effective activity among the Associations in this patriotic undertaking. In Hangchow the Y. M. C. A. secured the cooperation of the Native Goods' Union in a two weeks' campaign centering in the Y. M. C. A. building. Sixty-four firms and factories were included among the exhibitors. A section was set aside for sales of goods exhibited and total sales for the two weeks reached $100,611.00. Lectures, movies and dramatic plays supplemented the exhibits in calling attention to the importance of producing and using native goods. In Nanking a street parade headed by a four-man power cloth elephant and a brassband called attention to the two weeks' native goods campaign of the Y. M. C. A. there. Movies, lectures and plays were also called into use and forty firms furnished the exhibits. By special arrangement the Ministry of Industry invited the Philippine Trade Commission then in the city to visit the exhibit in the Y. M. C. A. building. In Amoy sixty men served on committees responsible for the Native Goods Campaign. One hundred and thirty-one firms exhibited more than one thousand different articles. Lectures, movies, plays, and newspaper publicity were effectively used. The campaign was financed by a special budget prorated among the exhibitors.

The Associations in China have developed great skill in mass education through city-wide campaigns on health, child welfare, thrift, literacy, native goods promotion, etc. Not the least valuable aspect of these campaigns is the large number of volunteer workers, recruited from different walks of life, who in them learn the joy of fellowship in planning and working together.

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Notes on Contributors

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